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REPORT  
OF THE  
Basel German Evangelical  
MISSIONARY SOCIETY

FOR  
1878

THIRTY-NINTH REPORT  
OF THE BASEL GERMAN EVANGELICAL MISSION  
IN SOUTH-WESTERN INDIA



MANGALORE  
PRINTED AT THE BASEL MISSION PRESS  
1879



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# European Missionaries of the Basel German Evangelical Mission.

## A. In India.

Corrected up to the 1st May 1879.

[The letter (m.) after the names signifies: "married", and the letter (w.): "widower".  
The names of unordained Brethren are marked by an asterisk.]

Name	Native Country	Date of active Service	Station
1. J. M. Fritz (m.)	Germany	1839	Coonoor
2. J. A. Bührer (m.)	Switzerland	1842	Kotagiri
3. H. A. Kaundinya (m.)	India	1851	Anandapur
4. K. A. E. Diez (m.)	Germany	1851	Cannanore
5. G. Pfeiderer (m.)*	do.	1853	Mangalore
6. J. Lauffer (m.)	do.	1856	Cannanore
7. L. G. Hanhart (m.)	Switzerland	1857	do.
8. J. Fr. A. Männer (m.)	Germany	1857	Mangalore
9. W. Roth (m.)	do.	1857	Guledgud
10. J. Mack (m.)	do.	1858	Hubly
11. R. Hartmann (m.)	Switzerland	1859	Karkal
12. J. J. Thumm (m.)	Germany	1860	Bettigerry
13. W. Stokes (m.)	India	1860	Kaity
14. J. Fr. Müller (m.)	Germany	1861	Mangalore
15. Fr. Ziegler (m.)	do.	1862	Dharwar
16. J. B. Graeter (m.)	do.	1863	Mangalore
17. S. Gundert (m.)	do.	1863	do.
18. J. Knobloch (m.)	do.	1865	Calicut
19. S. Walter (m.)	Switzerland	1866	Chombala
20. Fr. Matthissen*	Russia	1867	Calicut
21. C. Linder (m.)	Germany	1868	Chombala

Name	Native Country	Date of active Service	Station	
22. W. Schmolck (m.)	Germany	1869	Tellicherry	53. 1
23. G. Ritter (m.)	do.	1869	Udapy	54. 1
24. J. A. Brasche (m.)	do.	1870	do.	55. 1
25. W. Sikemeier (m.)	Holland	1870	Mangalore	56. 1
26. W.P. Schönthal (m.)*	Germany	1870	Cannanore	57. 1
27. N. Hübner (m.)	do.	1870	Bettigerry	58. 1
28. J. Hafner (m.)	Switzerland	1871	Kundapur	59. 1
29. P. Ott (m.)	Germany	1871	Mulky	60. 1
30. W. Nübling	do.	1871	Honore	61. 1
31. J. Welsch (m.)	do.	1871	Bettigerry	62. 1
32. G. Hirner (m.)*	do.	1871	Mangalore	63. 1
33. C. Hüttinger (m.)*	do.	1871	do.	64. 1
34. A. Burkhardt *	Switzerland	1872	Guledgud	65. 1
35. G. A. Ziegler (m.)	Germany	1872	Udapy	66. 1
36. J. Hermelink (m.)	do.	1872	Mulky	67. 1
37. G. Wagner (m.)	do.	1872	Codacal	68. 1
38. J. F. Veil (m.)	do.	1872	Mercara	69. 1
39. R. Hauri (m.) *	Switzerland	1873	Mangalore	70. 1
40. E. Härlin (m.)	Germany	1873	do.	71. 1
41. J. Layer (m.)	do.	1873	Kalty	72. 1
42. C. Feuchter *	do.	1873	Calicut	73. 1
43. J. S. K. Ostermeier *	do.	1873	do.	74. 1
44. G. Grossmann (m.)	Switzerland	1874	Hubly	75. 1
45. R. Schenkel	Germany	1874	do.	76. 1
46. C. Pfleiderer (m.)*	do.	1874	Calicut	77. 1
47. J. Baumann (m.)*	Switzerland	1874	Mangalore	78. 1
48. J. Veil *	Germany	1875	Mercara	79. 1
49. W. Lütze	do.	1875	Dharwar	80. 1
50. L. Gengnagel (m.)	do.	1875	Honore	81. 1
51. E. Liebendorfer (m.)	do.	1875	Tellicherry	82. 1
52. J. Frohnmyer (m.)	do.	1876	do.	83. 1

Name	Native Country	Date of active Service	Station
53. A. Ruhland	Germany	1876	Palghaut
54. C. G. Eble (m.)	do.	1876	Anandapur
55. M. Hoch	Switzerland	1876	Mangalore
56. E. G. Halbrock *	Germany	1876	Calicut
57. G. Benner *	do.	1877	do.
58. H. Altenmüller *	do.	1878	Mangalore
59. J. Krapf *	Switzerland	1878	do.
60. J. G. Kühnle	Germany	1878	Calicut
61. C. D. Warth	do.	1878	Dharwar
62. J. Knausenberger	do.	1878	Hubly
63. M. Mieg	do.	1878	Kaitly
64. E. Richter *	do.	1878	Mangalore
65. J. Weissmann *	do.	1879	Cannanore

### Single Ladies.

66. Mrs. Schooch	Switzerland	1863	Calicut
67. Mrs. Weigele	Germany	1866	Guledgud
68. Miss Kocherhans	Switzerland	1876	Calicut

### At Home.

69. Chr. Müller (m.)	Germany	1842	late of Tellicherry
70. J. F. Metz	do.	1843	do. Kaitly
71. F. Kittel (m.)	do.	1853	do. Mercara
72. Th. Schaufler	do.	1860	do. Calicut
73. Th. Digel (m.) *	do.	1864	do. Mangalore
74. J. Müller (m.) *	do.	1866	do. Mercara
75. Th. Walz (m.)	do.	1866	do. Mangalore
76. Th. Elsässer (m.)	do.	1867	do. Calicut
77. H. Daimelhuber (m.)	do.	1870	do. Mulky
78. A. Dobler (m.) *	Surinam	1872	do. Calicut

B. On the Western Coast of Africa.<sup>1)</sup>

(GOLD COAST.)

Name	Native Country	Date of active Service	Station	
79. J. Chr. Dieterle (m.)	Germany	1846	Aburi	104.
80. H. L. Rottmann (m.)*	do.	1854	Akra	105.
81. D. Eisenschmid (w.)	do.	1861	Akropong	106.
82. D. Asante (m.)	Africa	1862	Kyebi	107.
83. Ph. H. Bohner (m.)	Germany	1863	Abokobi	108.
84. Fr. Ramseyer (m.)	Switzerland	1864	Abetifi	109.
85. J. Müller (w.)	Germany	1865	Akropong	110.
86. J. Weiss (m.)	Switzerland	1865	Odumase	111.
87. J. Binder (m.)*	Germany	1866	Ada	112.
88. Chr. J. Buhl (m.)*	do.	1869	Christiansborg	113.
89. J. G. Fritz (m.) <sup>2)</sup>	do.	1870	do.	114.
90. P. Steiner (m.)	do.	1872	do.	115.
91. A. Langhorst (m.)	do.	1872	Ada	116.
92. J. M. Müller (m.)	do.	1873	Akropong	
93. Th. Essler (m.)	do.	1873	do.	
94. N. Dieterle *	Africa	1874	Akra	117.
95. C. Bender *	Germany	1874	do.	118.
96. A. Mohr (m.)	Africa	1875	Begoro	119.
97. E. Werner (m.)	Germany	1875	Abetifi	120.
98. C. Weigle (m.)	India	1875	Akuse	121.
99. F. A. Ehmer <sup>3)</sup>	Germany	1875	Abokobi	122.
100. J. Weimer *	do.	1875	Abetifi	
101. G. Glatzle *	do.	1875	Begoro	
102. M. Seeger *	do.	1876	Christiansborg	
103. K. Buck *	do.	1876	do.	

<sup>1)</sup> Taken from the List of 1st January 1878.<sup>2)</sup> Went Home in 1878.<sup>3)</sup> Died in 1878.

Name	Native Country	Date of active Service	Station
104. Ph. Buss *	Germany	1876	Abetifi
105. M. Sauter	do.	1876	Akropong
106. G. L. Schmid	do.	1876	Aburi
107. R. Furrer	Switzerland	1876	Odumase
108. J. F. Buch <sup>1)</sup>	Germany	1876	Abokobi
109. J. Bischoff <sup>2)</sup>	Switzerland	1876	Christiansborg
110. J. Jordi *	do.	1877	Akropong
111. E. Preiswerk *	do.	1877	Ada
112. E. R. P. Büttner *	Germany	1877	Ada
113. A. Sixt *	do.	1877	Christiansborg

#### Gone to Africa in 1878.

114. A. Schmidt	Germany	1878	Christiansborg
115. W. Ochsner	Switzerland	1878	do.
116. G. Ganger *	Germany	1878	Akra

#### At Home.

117. J. A. Mader (m.)	Germany	1851	late of Akropong
118. J. G. Christaller (m.)	do.	1852	do. do.
119. C. Schönfeld (m.)	do.	1863	do. Odumase
120. J. Kühne *	do.	1866	do. Kumase
121. G. J. Lohholz (m.)	do.	1867	do. Aburi
122. J. Kopp (m.) <sup>3)</sup>	do.	1869	do. Odumase

<sup>1)</sup> Died in 1878.

<sup>2)</sup> Went Home in 1878.

<sup>3)</sup> Returned to Africa in 1878.

## C. In China.

Name	Native Country	Date of active Service	Station
123. R. C. F. Lechler(m.)	Germany	1846	Hongkong
124. J. Lörcher (m.)	do.	1865	Lilong
125. Min-siu-Chin (m.)	China	1869	Chongehong
126. G. A. Gussmann(m.)	Germany	1869	Nyenhangly
127. Kong-Fat-lin-Ayun (m.)	China	1871	do.
128. Ch. G. Reusch (m.)	Germany	1872	Hongkong
129. R. Ott (m.)	Switzerland	1873	Chongehong
130. M. Schaub (m.)	do.	1874	Lilong
131. P. Kammerer	Germany	1877	do.
132. D. Schaible	do.	1877	Nyenhangly
133. G. Morgenroth	do.	1877	Lilong
134. H. Ziegler	Switzerland	1877	do.

Gone to China in 1878.

135. Li-Shinen	China	1878
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## At Home.

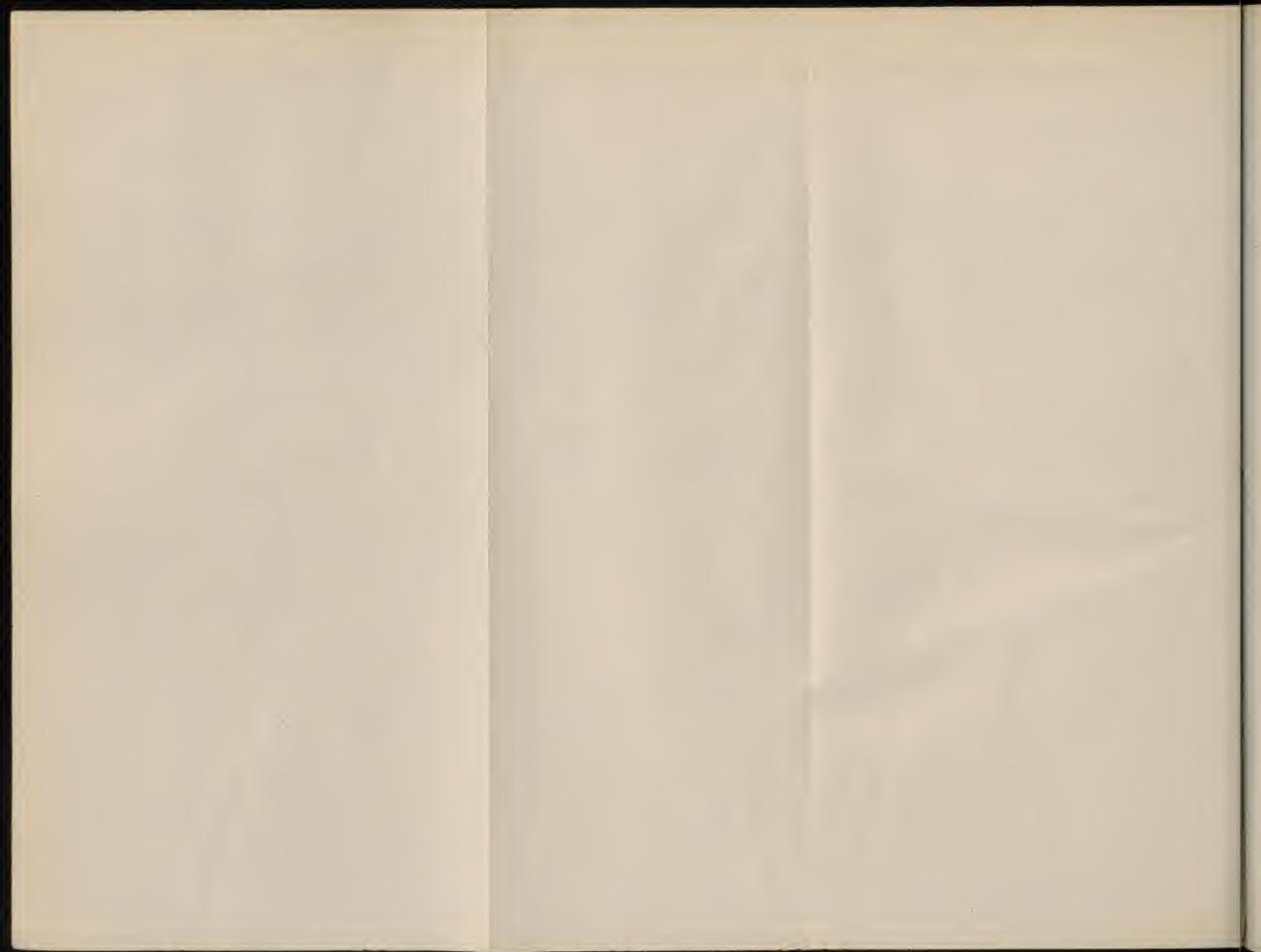
136. H. Bender (m.) <sup>1)</sup>	Germany	1862	late of Chongehong
137. Ph. Ch. Piton (m.)	do.	1864	do. Lilong

<sup>1)</sup> Returned to China in 1878.

## Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1879.

Names of Mission Stations.	Established in the year.	Agents of the Mission.										Schools.										Under the care of the Mission.																	
		European Missionaries.		Native Agents.								Higher Schools.		Boarding Schools.		Parochial Schools.		Anglo-Vernacular Schools.		Heathen Vernacular Schools.		Present Church Members.																	
		Bredlens.		Sisters.		Native Pastors.				Catechists & Evangelists.		Christian Schoolmasters.		Christian School-mistresses.		Non-Christian School-masters.		Number of Schools.		Seminary.		Training Schools.		Preparand Schools.		Boys.		Girls.		Boys.		Girls.		Boys.		Girls.		Communicants.	
		Native Pastors.	Catechists & Evangelists.	Christian Schoolmasters.	Christian School-mistresses.	Non-Christian School-masters.	Number of Schools.	Seminary.	Training Schools.	Preparand Schools.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Non-Communicants.	Children.	Total.	Catechumens.							
<b>I. Canara.</b>																																							
1. Mangalore . . . . .	1834	15	12	0	5	6	7	3	8	24	0	0	0	0	129	133	121	0	28	435	25	1095	599	24	519	1142	14												
2. Mulky . . . . .	1845	2	1	2	5	8	2	0	7	0	0	0	0	0	67	78	40	0	0	185	13	754	383	39	373	745	35												
3. Udayap. . . . .	1854	4	4	2	8	7	0	0	7	0	4	26	64	0	53	35	0	0	0	182	30	946	494	15	482	991	130												
4. Karkal. . . . .	1872	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	65	25	2	20	47	7												
5. Kundapur . . . . .	1876	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	12	6	1	1	8	0												
6. Honore. . . . .	1845	2	1	1	2	0	0	0	1	0	0	0	0	0	5	6	0	0	0	11	0	70	30	0	0	45	75												
7. Mercara . . . . .	1870	2	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	27	18	7	9	34	5												
8. Anandapur . . . . .	1858	2	1	0	1	2	1	0	2	0	0	0	0	0	12	15	12	8	0	0	0	47	39	163	67	17	100	184	16										
<b>II. South Mahratta.</b>																																							
9. Dharwar . . . . .	1837	3	2	0	1	1	1	6	3	0	0	0	0	0	57	0	7	58	72	0	194	34	113	48	2	81	131	12											
10. Hubly . . . . .	1839	4	1	0	1	4	1	2	4	0	9	80	0	12	10	0	74	1	186	111	173	124	5	140	269	31													
11. Bettigerry . . . . .	1841	2	2	0	3	1	0	1	3	0	0	0	0	0	54	12	9	0	58	0	138	136	168	128	4	142	274	21											
12. Gulegdud . . . . .	1851	4	3	0	2	4	1	1	4	0	0	0	0	0	73	0	19	25	0	63	0	180	346	82	190	2	191	388	252										
<b>III. Malabar.</b>																																							
13. Cannanore . . . . .	1841	5	4	1	7	3	1	2	3	0	0	0	0	0	70	86	0	53	14	178	7	513	299	18	259	576	29												
14. Tellicherry . . . . .	1839	3	3	1	5	2	2	6	6	0	9	23	60	0	18	24	21	51	12	408	11	386	193	1	188	387	5												
15. Chombala . . . . .	1849	2	2	0	4	2	2	0	1	0	0	0	0	0	44	19	12	0	0	0	75	14	242	140	2	112	254	5											
16. Calicut . . . . .	1842	9	5	1	6	9	3	4	6	0	0	0	0	0	70	65	60	165	40	14	414	14	698	381	15	321	717	10											
17. Codacal . . . . .	1857	1	1	0	3	1	1	0	2	0	0	0	0	0	21	17	0	0	0	38	1	268	130	3	115	248	11												
18. Palghat . . . . .	1858	2	1	0	5	5	1	1	5	0	0	0	0	0	60	8	55	21	15	157	14	158	71	10	76	157	7												
<b>IV. Nilgiris.</b>																																							
19. Kaita . . . . .	1846	3	2	0	1	3	1	3	0	0	0	22	26	11	2	0	8	0	69	8	67	30	8	42	75	22													
20. Kotagiri . . . . .	1867	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	92	49	3	56	108	1													
<b>Total...</b>		68	49	8	63	61	24	27	65	24	22	49	311	833	584	432	608	440	84	2887	807	6037	3835	178	3277	6805	762												
<i>Total of 1st January 1878 . . . . .</i>		63	50	6	66	55	23	28	62	19	11	47	266	271	528	386	465	566	95	2654	293	5904	3070	165	2802	6037	1874												
<i>Decrease during 1878 . . . . .</i>		0	1	0	3	0	0	1	0	0	0	0	0	0	0	0	0	0	126	11	0	0	0	0	0	612													
<i>Increase ditto . . . . .</i>		5	0	2	0	6	1	0	3	5	11	2	45	62	56	46	143	0	0	238	514	133	285	8	475	768	1												



# Report.

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**E**THE chief feature of our Mission work in 1878 has been the following up of the consequences of the famine.

The famine itself continued partially throughout the whole year. Some districts, especially that of Kaladgi, were still labouring under it, and several others suffered from the consequences, so that relief-works and other methods of assisting the starving had to be continued or to be begun again.

The number of orphan children collected in 1877 was increased in 1878, so that some new Orphanages were opened, or projected, old ones enlarged, and those begun in 1877, firmly established.

The numbers that joined us in 1877 in South Mahratta in consequence of the famine, were further instructed. Great efforts were made to bestow particular care on them. But it was not possible to send as many workers to their villages as was considered necessary. Yet a goodly number have been baptized, whilst others again have left us. There are now several congregations formed entirely or for the greater part out of such elements, but it is too early even now to pronounce positively on the standing of this class of converts.

Other districts also have had, in comparison to former years, a fair amount of success, though a moving of the masses towards Christianity is nowhere visible. In the Tulu district which some years ago was the scene of such movements, the numbers of enquirers are greater than in other parts, so that the movement has not entirely died out, but there is much instability in the new-comers, many falling off again, and others joining us for the second time.

All the other branches of the regular work have been carried on without any particularly new or striking features, but with a fair amount of prosperity, and are, we trust, gradually working towards the deeper grounding of the Christian Churches under our care and towards the leavening of the heathen community around, preparing for the time when the now hidden operation will break out and become visible even to blinded eyes.

## I. INCREASE OF THE CONGREGATION.

This year shows a greater number of baptisms than any former year in the annals of our Mission, 807 heathens (of whom 545 are adults) having been baptized in the course of the year.

The actual increase, however, amounts only to 768, because in the South Mahratta District there were 65 deaths against 13 births, and in all our stations as many as 70 have been excommunicated in the course of the year.

The number of our Christians has, however, been increased not only by heathens newly baptized, but also by old Christians who, having been left hitherto without spiritual care, are now looked after by our Missionaries and have joined our

congregation. This is especially the case in Manantoddy in Wynnaad, where a Catechist has been stationed and a number of Protestants and Roman Catholics have sought admission into our church. Twenty-two of these were received as Members, whilst others remain as Probationers and are instructed as Catechumens. In Tellicherry also the Missionaries have sought out a number of Native Christians scattered in the town, and brought them in connexion with our congregation. On the other hand, in Calicut a number of Native Christians from other districts and Missions have been struck off our list, as their connexion with our congregation was very loose, and also in Mangalore and, perhaps, in Mercara some such Christians are not entered in our Census, although spiritual care is extended to them.

Amongst the baptisms of heathens no less than 627 fell to South Mahratta, whilst our other districts number 180 (90 adults). As the majority of the baptisms in South Mahratta are the outcome of the famine relief works, we shall treat of them separately, as it is of particular value to study the further development of these "famine-conversions." For the present we exclude them in speaking of

## II. CONVERSIONS FROM HEATHENISM.

The Tulu country (Udapy, Mulky, Karkal, Mangalore) in former years attracted our attention and excited our hopes by very numerous conversions, but afterwards fell off, and in 1877 it even seemed as if a retrograde movement were setting in. But this year, 1878, shows some new progress again, not indeed in the same proportions as in 1868 and 1870, nor of the same clearly pronounced type. Yet now and then in

different places whole families, wishing to escape from the vexations of demon-worship, apply to the Missionaries for help, have their houses cleared of the objects of that worship, and enter the lists of adherents under instruction for baptism. In this state some of them show a hopeful zeal and earnestness, while others from the beginning are of a wavering, undecided and indifferent character. Of both classes some fall back again and seek for re-admission into caste, and as a consequence of the former numerous conversions, caste (especially toddy-drawers etc.) has opened her doors wide and makes the conditions very easy for returning into her bosom. Now and then it occurs that even Christians, who have been baptized for a few or for many years, getting colder and colder, finally relapse into heathenism; and we have seen the case of an old Christian in Uchila, baptized thirty years ago, who at some former time had even been an elder of the congregation, but whose character and walk became more and more unsatisfactory, till at last in his old days he went half-way back to heathenism. Others, however, also of both classes, open their minds more and more to the influence of the Gospel, gather spiritual strength in the course of instruction and are by baptism admitted as members of the church. These remarks apply particularly to Udag, whilst in Mulky and Karkal only very few of such occurrences are to be seen, which, however, bear very much the same stamp as in Udag. From the reports of *Mr. Ritter* and *Mr. Ott* we gather the following sketch of the up and down movements in Udag and its out-stations:

In Gudde sixteen were baptized on the 21st April, several back-sliders returned and were re-admitted, a large family were received as Catechumens, but on the other hand a Christian family in Kap relapsed into heathenism, the head of the family having never been

decidedly on the Lord's side.—In Madambail a Christian family left the congregation, as they insisted on keeping back their daughter from her Christian husband, whilst we demanded a re-union. In Madambail the family which last year was enumerated amongst Catechumens, has returned to heathenism. In Udyavara the back-slid Timothy returned as a penitent, and, after some probation, was re-admitted, whilst a family of enquirers returned to caste, after having been wavering from the first. But in their stead another family of much more decided character joined us as enquirers.—In May 1878 eight persons were baptized by the Native Pastor *Diego Fernandez* in Shirva, two families in Shirva and two in Ninjur joined as enquirers, so that there are now 30 Catechumens under the care of the new Native Pastor *Charles*.—In Koppala five persons were baptized on the 1st January 1879, and three new families joined as enquirers, so that 26 persons are under instruction under the care of the Catechist *Josias*.—In Udayp itself only one heathen was baptized in 1878, but 44 were under instruction, and 23 of them received baptism on the 12th January 1879. Amongst them were the family of Perala, mentioned in last year's Report, a family from Kapatta which joined us in the middle of the year, two families from Badegotte, whom neither medicines nor demon-priests could help in the sickness of one of their members, so that they made up their mind to join the Christians.—Another family which had left us in 1877, returned again, the father saying that since he left the Christians, fever and other disease had never departed from him; and a woman whom her wretched husband had dragged back to heathenism, came back confessing her sin.—But on the other hand a Christian family and a widow with her children returned to heathenism, and last year's enquirers in Malapu proved unworthy, and went back to caste.

Altogether the baptisms in Udayp and out-stations amounted to 30; and there remain 130 Catechumens, of whom, however, 23 have been since baptized (12th January 1879), so that now the congregations of Udayp contain 1014 baptized Christians and 107 Catechumens.

In Mulky the conversions have not been numerous, some persons were excommunicated on account of gross sins, and some went back again. Yet 13 persons were baptized and several families received into the number of Catechumens, so that in six different villages some enquirers are looking forward to baptism.

In Karkal death has removed several members of the 5 small congregations, so that the numbers have gone back. Only one person was fit for baptism, but 7 more are under instruction, and a man has expressed his intention of joining us to become free of the troublesome demons.

In connection with Mangalore two youths have left their families and homes to become Christians.

One of them is Rama Rao, a young Sarasvat Brahmin from Mangalore, 21 years old. He had been reading the Bible for many years and loved it. When our Anglo-Vernacular School in Mangalore was re-opened, he entered it, and there the Biblical instruction made such an impression on him, that he applied to *Mr. Müller* for baptism, and on the 7th August took refuge in the Mission-house. This caused a great stir among the Brahmin community of Mangalore, and many of his relatives came to the Mission-house to speak with the young man and shake his resolution by persuasion and promises. Violence was not, however, tried in any form, and the conversations went on in good order in presence of the Missionaries. Rama Rao received then further instruction in the way of truth, and on the 3rd December was baptized in our chapel in the presence of many of his Hindu caste-fellows. He is now studying in our Preparandi-School in Udayap.

Another youth, 18 years old, presented himself on the 5th October in the Mission-house in Mangalore, expressing his wish to become a Christian and study the Word of God in our Catechist Seminary. He was Deramma, the son of a well-to-do Bant family (Shudra) in Kutyar, 28 miles N. of Mangalore. There is in Kutyar a Christian congrega-

tion, affiliated to the Mission in Mulky; and Deramma had for years been a pupil of the Vernacular School our Mission has in Kutyar; he had also had much intercourse with the Christians there. The Gospel which he had learned chiefly from our Short Bible Stories in Canarese, made him desirous to become a Christian. We sent him to Mulky and from there *Mr. Daimelhuber* accompanied him to his mother and relatives in Kutyar, who were quite at a loss to understand what could have induced the youth to leave his comfortable home and join the out-caste Christians, and who took great pains to shake his resolution. But Deramma told them clearly that he wanted to save his soul, and gave a good account of his faith before his relatives and other heathens of Kutyar. He now studies in the Preparandi-School in Udapy.

There was a third youth from the heathen, studying in the same school in Udapy, and although he has left us again, we cannot refrain from mentioning his case.

Virabhadra, the son of a weaver in the small village Hemasagara, in South Mahratta, was a pupil of the Government School of that village. "When I was in School," he relates, "some Christians from Bettigerry came to my village to sell books, and I bought two books of Bible Stories (Short Bible Stories in Canarese, Old and New Testament), and read much in them. But my father was very angry at it. Yet I understood that Jesus Christ is the Son of God, that salvation is only in Him, and that I must be lost if I do not believe in Him. The thought troubled me, what must become of me, if I do not believe, and I prayed much to God. My father and my mother died, and I was left alone without means of subsistence. I also had the desire to speak with the people on the Word of God, but how should I learn enough of it, and how should I find means of livelihood? When I was in these thoughts, some tradesmen of my village told me, 'We are going to Karwar, there are Missionaries there, perhaps you will find there what you want?'" He went with them driving one of their bandies, and in Karwar applied to *Mr. Kamsika* who sent him to the Preparandi-School in Udapy. "And now my desire is," he adds, "to

become a Christian, to learn the Word of God, and to preach it to others." The earnestness with which he studied the Word of God, and the quickness of intellect with which he seized Divine truth was something remarkable, and he was also very zealous in selling Christian books and speaking of the truth to heathens, yet not without an inclination of finding difficulties and putting quibbling questions about the Word of God. He was also deeply imbued with Pantheistic notions (Vedanta) of which he could repeat long portions in verses, and he had also by his Vedantic friends been initiated in smoking hemp. How much these two factors (Vedantic doctrine and smoking hemp) are apt to turn the head and ruin the faculty of clear thinking, everybody acquainted with Hindu society will have learned. One day, being on a journey from Mangalore to Dharwar with the Catechist Seminary, Virabhadra suddenly disappeared, and, from the enquiries made, it seemed certain that he had secretly gone to Bankapur, where a sister and brother of his were said to reside. He now seems lost to the cause of Christ, especially if he should again take to smoking hemp. But we cannot forget this zeal for and intelligence in learning, and this earnestness in speaking about religious subjects, so remarkable in a simple villager.

Some other youths of the same district, and who had several characteristic traits of disposition in common with the former, have disappointed our hopes, and caused us to grieve and ponder how difficult it is to confirm such youths in the good way, after they have entered into it. For in several of these cases we cannot doubt that the young men at first were in the main sincere in their search after truth and salvation.

Apollo (Bhima) of whose really interesting conversion we related two years ago, in the course of years, developed more and more an unsatisfactory, contentious, arrogant character, and has ended in relapsing again into heathenism. Abraham, also of Mushtagery, has fallen into grievous sins, which led to

his excommunication. And there are several other cases of this kind.—Is the fault ours? Or is it entirely on the side of the converts?

Honore has had no conversions in this year, although a number of people in different villages express their intention to become Christians, and some of them frequently and earnestly discuss the matter amongst themselves, so that the expectations of the Missionaries there have at times been very strong, but till now they have been a “hope deferred” which “maketh the heart sick”, but not without some prospect that, “when the desire cometh it is a tree of life”.—Kundapur and Mercara have also been without baptisms. But of all other stations we hear of a greater or smaller number of heathens admitted to the Church. In Cannanore on the 8th September 7, and in Tellicherry in the same month 8 persons were baptized. About some of the latter *Mr. Liebendorfer* writes:

Kumaren, now Jesudasen, of the Panikar caste, heard the Gospel in his youth in our English School in Cannanore, but sank afterwards deeply into heathenism with its abominations. At a later period, when he was a schoolmaster, he again came into connection with Christians, and his former impressions from the Word of God revived in him powerfully. He began to see the emptiness of idolatry and to be dissatisfied with it, and he also began to long after salvation and after the pardon of his sins which he felt as a great burden. “I seek for the pardon of my sins” these were the words with which he introduced himself to me; and I received him with joy, as his whole bearing gave me a very favourable impression. I now give him instruction in the Word of God, and for a livelihood employ him in our Boys’ School. His relations from far and near came one after another to persuade him to return home with them, but he manfully rejected all requests of this kind. He now zealously learns the Bible Stories, although he finds some difficulty in remembering the names, and his modest, peaceful and manly character gives much cause for

joy. He has not been without trials. The very fact that he must now look himself after all his concerns, even the very trifles, is a hardship for him who formerly was situated so very differently. He fell very sick with dysentery, but the result was a deepening of his connexion with God.

Also the Nayar woman Chiru, now Lydia, has joined us from a pure desire after salvation.

Of the 5 Catechumens, now looking forward to baptism, one very hopeful case is mentioned, that of Krishna Nayar who even as a heathen had been a pious man and who now is happy to have found peace in Christ.

From Chombala *Mr. Walter* writes about some conversions in Mahe, and the obstacles which in Mahe have till now been made to the preaching of the Gospel:

The French Government in Mahe never allowed systematic Mission work there. Some thirty years ago our Mission opened a school there, but had to close it again on higher order. Public Divine service was never allowed. Nevertheless several Natives of Mahe have joined our Church, and some of them have become Catechists and Teachers.

Last year the conversion of a Portuguese from Roman Catholicism to the Evangelical confession caused much excitement. As a lawyer and a member of the Municipal Board he is a man of influence in Mahe. Formerly he led a bad life, and although he did not care much for his own religion, he was an outspoken enemy of Protestantism and of our Mission. Frequently he went to heathen festivals, as he tells us now, only with the intention to resist the Missionaries and Catechists and prevent them from preaching. He continued in this bad life till the Lord Himself stopped him. In the beginning of 1877 he became very ill, and as the illness was considered to be cholera, all his relatives and friends forsook him, and even avoided the street in which he lived. But he found one friend: our former Munshi, who is a heathen, visited him and read the Malayalam Bible to him. He

also called us. I found him willing to receive God's truth, and began to lead him deeper into the Bible, which he now reads zealously. Catechist *Ezra Arunajalam* used to call on him. When he was well, he used to attend our services in Chombala. He saw clearer and clearer the errors of the Roman Church and especially the strong contrast between it and the Bible. When he gradually began to speak of his convictions to his co-religionists, the priest tried to show him how dangerous they were. But as he was much better acquainted with the Bible than his priest, he could easily refute him, so that the priest left him in anger. Rosario now asked for further instruction, and publicly joined our church. After this he had to bear much opposition in Mahe, but by his discreet manner of life and his bold witness for Christ he has succeeded in winning the respect even of his bitterest enemies, and has now much influence for good amongst Romanists and heathens.

Five persons of the Mukkuvar caste, belonging to a family of good standing in Mahe, were baptized, and other heathens have joined the number of enquirers.

These and some heathens frequently have asked us to hold regular services in Mahe, and we should be very willing to do it, as Mahe would form a good centre for spreading the Word of God. Hitherto, however, the Government would not suffer any such thing. But as there is now religious liberty in France, we tried what could be effected, and I called on the French Governor of Mahe. He willingly listened to my requests, but said that he had not the power to permit public services in Mahe. He therefore advised me to send him a written petition on the matter, which he would forward to Paris. We did so, but have not yet received an answer. Therefore *Mr. Bruno de Rosario* wrote again, and we are now waiting for an answer from the Government of France, which will, we trust, be favourable, and enable us to build a chapel in Mahe.

In Calicut 3 adults and 11 children were baptized. *Mr. Schaufler* writes:

We have had many more enquirers, 15 in the beginning and 60 at the end of the year, and many more wanted to join us to find a livelihood. Several were sent away, others disappeared of their own accord, and of the rest we were unwilling to baptize more, before having had time to become better acquainted with their characters.

A similar account reaches us from Codacal where only one heathen was baptized. There were 20 enquirers of whom 6 were under instruction. Of the rest some had only come from worldly motives, and in the case of a few our enquiries showed that they had deceived us and told lies about their dwelling place and their circumstances. Of course they were sent away.

In Palghaut also the majority of the enquirers asked not only for spiritual but also for outward help, and some of them were driven by the prevailing distress to take refuge with the Mission. But they were in earnest about earning their livelihood by the labour of their hands, and some were very zealous in learning the Gospel; thus 7 women with their children seemed worthy of baptism and received it.

The small congregation in Kaity has had an increase of 8 persons added to it by baptism, and as the Orphanage, as will be shown hereafter, has been much enlarged, Mission work there is extending its influence more and more.

The baptized are, 2 Badaga, 1 Canarese and 2 Tamil children of our Orphanage, and a Badaga family consisting of the sister of our Catechist *Silas*, her husband and daughter.

From Dharwar *Mr. Welsch* relates of a conversion in Jodhalli, by which a footing has been gained in this village, and the prospects there look very promising. The case is in no way connected with the famine, and therefore different from the baptisms to be mentioned in the next Chapter.

Malappu is about 50 years of age and an inhabitant of Jodhalli, 9 miles distant from Dharwar, where he finds his comfortable livelihood independent of the Mission, and without leaving his house or work in consequence of his change of religion. As a boy he went to school and has since then been a diligent reader. In the Hindu prophecies of Sidimane he read that a Christian (?) government would come to India and bring the Saviour of the world, and when Malappu first saw a Missionary in his village, 15 years ago, he was convinced that the way he proclaimed must be the right one. At a later period he procured from Hubly the tract "The Good Way" (sanmarga-vicharane), and read it again and again, till he was fully convinced that salvation could be found only in Christ. From that time he believed in Christ. He endeavoured to convince his wife and children of the truth, but did not succeed. "Several times," he relates, "I went to Hubly, firmly resolved to become a Christian, but returned each time with sorrow and shame, without carrying out my intention. Last year I found by God's grace the strength to take the step, whatever might be the consequences, and since then I have had peace and rest in my mind." But the consequences were that his wife and children left the house and would no longer live with their husband and father. In June Mr. Welsch stayed in Jodhalli for 12 days, putting up in a temple. Some of the Hindus there proved very friendly, and by their help Malappu's eldest son Parappu was induced to return to his father. He was very willing also to take Christian instruction together with his father, and frequently some heathens of Jodhalli join the Bible lessons, and also listen willingly when the Gospel is brought to their houses. But especially Malappu drank in what he heard of the Gospel, read the Bible for himself, and a number of heathen are in the habit of gathering in his house to speak on the Gospel. The baptism on the 5th August was a very happy day for father and son, and produced a deep impression on the many heathens who gathered in the Ishwara temple to witness this first baptism in Jodhalli. Malappu (now Shantappa) is still waiting for his wife to return, but till now her great anger has not yet sufficiently cooled down, although even heathens of her village persuade her to return to her husband.

There is, however, hope that the youngest son will soon be brought back to his father. His eldest son, who in baptism took the name Ananda, has entered the Boarding School in Hubly.

The other people in Jodhalli willingly hear the Gospel and welcome the Missionary in their village. They also ask for a school, and as some 20 villages are within easy reach from Jodhalli, it is worth while to make it a starting-point for evangelization. Some of the principal men are quite convinced of the truth of the Gospel and only lack the courage to embrace it openly.

### III. FAMINE, AND CONVERTS IN FAMINE DISTRICTS.

The distress in consequence of the famine and even the famine itself have not yet passed away. Especially Guledgud and Bettigerry report further failure of crops, which in some cases were as bad as in the worst times. The prices are not indeed as high as in the worst times of 1877, but still much higher than usual. Great swarms of locusts have passed over Bettigerry and Hubly, without however doing much harm, whilst a new calamity has visited the district in the shape of numberless rats, which eat the corn on the fields to such an extent that on many fields nothing is left for the harvest. Excess of rain has also destroyed the crops of many fields. Labour is scarcely to be obtained, and manufactures, such as cloth, etc. find no purchasers.

From other stations also which are not within the famine districts, the reports speak about great distress. All our stations in Malabar have suffered from the prevailing scarcity. The other districts also have suffered more or less from the dearness of grain and other necessaries. *Mr. Schaufler* writes from Calicut:

The past year was, as much as the year before, a time of great scarcity and distress. The prices of food were not, it is true, as high as in 1877, yet the distress was greater, as the people had spent all their savings in money or ornaments and sold all superfluous furniture before. Not only outsiders, but also our Christians suffered heavily. From other districts, Mysore, Coimbatore, etc. even from Benares, starving people flocked into our district, and many of them died from the consequences of privation. Many were the heart-rending sights that met our eyes, both amongst the crowds that thronged our compound, and on our ways through the town. A girl of about 14 years, one day in June, asked me for alms. I took the poor emaciated child, who from weakness could scarcely stand on her legs and was shivering with cold, and brought her to our Girls' School where the girls were very much touched by her appearance. Notwithstanding her miserable condition, the poor girl refused to accept of our food and asked for money. The girls joyfully gave her pies, and the starving girl with her mother were shown into our Poor House. But help had come too late. After 14 days the girl, and a few weeks later her sister and her mother died in consequence of former starvation, whilst the father and another sister had died before this on the way to Calicut. Some rich Hindus and Mahomedans opened relief kitchens, in which day by day many starving poor were fed. We also had sums granted from the Madras Committee of the Mansion-house-fund (Rs. 700), the Calicut Municipality (Rs. 100) and the Relief-fund of our own Mission, so that we could alleviate much suffering.

In consequence of this distress several of our stations began or carried on relief-works. Fortunately the sums collected for relief purposes in Germany and Switzerland were not yet exhausted, so that Dharwar, Hubly, Bettigerry, Guledgud, Calicut, Codacal and other stations had still some money to expend on such works. One method followed in Bettigerry and Hubly was to give advances to weavers and pay them for their stuffs which afterwards were sent to Mangalore

to be sold in our Mercantile Establishment. At first the plan seemed to succeed and the stuffs were quickly sold. But gradually the sale became less, so that the plan had to be given up. This was owing partly to the competition of other famine districts, whose produce found their way to Mangalore, and other reasons, but also, we are sorry to say, partly to the dishonesty of the weavers who by several tricks endeavoured to sell inferior cloth as good.—*Mr. Thumm* writes from Guledgud:

The entreaties of people begging for help became more and more importunate, especially when the cholera set in and demanded many victims. I applied to the Committee of the Mansion-house-fund in Madras and to the Collector of Kaladgi for means to help these poor emaciated people and was thankful to receive by and by Rs. 1150 (not including the sums from the Relief-fund of our Mission). At first I distributed sums of money, but soon perceived that this was not to the purpose, and therefore bought grain which I had distributed, giving 1 lb. to adults and  $\frac{1}{2}$  lb. to children. On the first day we got 60 persons on our list, but they soon increased to 230. Every day, Sundays excepted, these distributions took place, and some people were also helped to clothes. There was much trouble connected with these distributions, but the results richly rewarded the exertions made; for after the first week those who came every day, had improved visibly; and we are sure that many lives have been saved, as in all likelihood half of these people otherwise would have fallen victims to starvation and disease.

Other stations also, Codacal, Palghaut, Kaity, etc., have been helped from the Mansion-house-fund, whilst our own Relief-fund spent Rs. 24,513-8-5 partly for relief-works and alms, partly for those "Famine Orphans" who were received in excess of the number allowed for our Orphanages.

We related in our last Report that many people seeking refuge with us had expressed a desire to become Christians,

and that they were instructed in the Gospel, and that we considered it our duty to bring those of them we had admitted, through the famine. It has been remarked somewhere about this kind of applicants: "Everything depends on what is done with them afterwards," and we consider ourselves bound to render some account of these people.

A good many of them have disappeared again, others have come in their place, and many more applied for admission, whom our means did not allow us to receive. In the beginning of 1878 a commission was sent to South Mahratta to report on the state of the Mission, and they were of opinion that the people who had joined, must not be sent away, but taken care of as much as the prevailing distress made it necessary, but with a view to make them independent of our help as soon as practicable; that, however, it was necessary to make extraordinary exertions to bring all these people under a strong influence of the Gospel, so as to create a sincere desire after Divine things, where it did not yet exist. Reinforcements were therefore sent to the district, so that there should be in Guledgud and the villages connected with it three Missionaries and at least three Catechists, two Missionaries and three Catechists in Bettigerry, two Missionaries and two Catechists in Hubly, and two Missionaries and one Catechist in Dharwar. But it was really perplexing to see our plans crossed again and again by sickness amongst the Missionaries and Catechists. No fewer than six of the Missionaries and three of the Catechists were prostrated with sickness, so that they had to leave their stations for more or less time, and their work was hindered frequently. Besides this one Catechist had to be dismissed. Thus it was that the number of workmen never, for any length of time, came up to the stipulated height. It has been asked whether the spiri-

tual results would not be more satisfactory, if the amount of spiritual work, pronounced to be necessary, could have been brought to bear on these masses. Care was, however, taken to leave none of these people without a thorough course of biblical instruction, and the majority of these enquirers opened their minds to the Gospel. Many, indeed, did not deny the circumstances under which they had found their way to us, trying continually to throw all their cares—not on the Lord, but on the Mission, and several Missionaries had to complain about the importunity with which the people would put their desire after assistance in the foreground. But taking into account that the distress was really great, and that the assistance given was not, and was not meant to be, sufficient for all necessaries, whilst the people had accustomed themselves to look to the Missionary as their "father and mother" and to his funds as inexhaustible and amply sufficient to put an end to all their privations, even this weakness could be borne with. Worse it was, if tricks were used, as in some cases, to get more money out of the Missionary. A number of these people left of their own accord, others were sent away, some also joined the Roman Catholics, but a goodly number made such progress under the teaching of the Gospel, that they could be admitted to baptism, whilst others again were not admitted but told to attend to the instruction for another period, till their hearts should be more affected and their minds more renewed. In the course of the year baptisms took place at different times, and altogether 627 persons (including heathen children) were baptized in the four stations and five out-stations in South Mahratta, whilst the year had begun with 1154 enquirers, to whose ranks some new additions were made in 1878, and 416 enquirers remain under instruction. Although we would not speak very highly of the

standard of piety and spirituality these converts (Famine-Converts they have been called by some) have attained to, we nevertheless trust and partly know that in a certain degree with them old things have passed away and many things have become new. Anyhow it is noteworthy that the sins that have come to light and the church-discipline employed did not implicate these people, but Christians of older standing from two years up to twenty. And we may say that the new Christians at least come up to the average standard of the old ones.

Of the single stations Dharwar had on the 25th August a baptism of 7 families (22 souls). They had been instructed by *Mr. Welsch* for  $1\frac{1}{2}$  years, and were the remainder of the people who had come during the famine, and had neither left nor been sent away, nor been baptized in 1877. Along with them 10 school girls were baptized and on the 5th August two persons in Jodhalli (*cf. p. 21*). And it can be said that the congregation and the Mission work of Dharwar have by the results of these two years not only gained in numbers, but quite certainly in real value.

In Hubly some of the people, come in consequence of the famine, were baptized in 1877 (*cf. Report 1877, pp. 26—31*); of the remaining 131 persons some left, whilst new ones came to join the enquirers, and all were further instructed by *Mr. Mack*, until the greater part of them were considered fit for baptism, whilst a smaller number (31) were reserved for further instruction; 81 adults and 30 children were baptized in the course of the year. The greater part have now succeeded in finding their livelihood without our assistance, whilst 30 of them still receive work from us. *Mr. Mack* writes:

We had entered into the new year with 124 Catechumens on the roll. The preparatory instruction, commenced with them last year,

was continued by Catechist Christian Chinnappa until the end of April, when the Presbytery examined them, in order to select from their midst those that were most advanced in Christian knowledge, for the proper baptismal instruction. This examination proved most satisfactory. With some, indeed, there remained but little of what they had been taught for months; the majority, however, of women and girls as well as of men and boys, were not only able pretty correctly to repeat the Ten Commandments, the Creed and the Lord's Prayer, but were also more or less acquainted with the principal biblical persons and facts, as the Creation, the Fall of Man, the Deluge, the Patriarchs, the Children of Israel in Egypt, the Journey through the Wilderness, Samuel, Saul, David, Solomon, Daniel, John Baptist, the Birth and Childhood of Christ, several of His Miracles and Parables, His Sufferings, Death, Resurrection, Ascension, etc.

To those who had been selected as worthy of baptism on account of their consistent walk and their biblical knowledge, I gave the regular baptismal instruction during the months of May and June, the main points of Christian doctrine: The Ten Commandments, the Creed, the Lord's Prayer, Baptism and the Communion being paid special attention to. These were blessed, though toilsome hours. I was permitted to see the precious seed of the Divine Word falling into a well-prepared soil, and from the answers the people gave in the hours of instruction, I could clearly see that my instructions and admonitions had taken hold of their minds. Thus I was enabled to comply with their frequently repeated desire and to administer baptism unto them with inward confidence. This took place on the 14th July, a day of festive joy, such as our congregation never before had seen.

Along with a deep-felt gratitude to the Lord for His goodness I at once also experienced something of the anxieties which such a flock of little children naturally causes to their spiritual father and guardian, and which, to some extent at least, have since fallen to my lot. But I also realized and do still daily realize the truth of the precious word: "Cast all your care upon Him, for He careth for you." Thus joy and thanksgivings ever get the upperhand.

Casting a glance now on these new Church-members, we find them grouped in the following way:

1) Mahlon and Chilion, with their mother Naomi, weavers from the neighbouring village Koppa. The father, who had come along with them, died soon after their arrival. Though it was during the famine, that they joined us, yet, in the first instance, it was not the famine itself, which induced them to seek admission. They possess some property and have been acquainted with Christians and Christianity for a good long time; hence they were blessed with a most comprehensive knowledge of the truth and would have been admitted to baptism in 1877, had they not sometimes made themselves guilty of untruthfulness. During the last few months, however, they gave us no further ground for complaints. 2) Ezekiel and Deborah, with their children Rhoda and Jona, a family of weavers driven by the famine from their village (east of Hubly). While seeking for earthly bread, they have along with it found the heavenly one too. Their knowledge and characters are satisfactory. 3) Shanta and Nidhani, with their children Hermes and Jason, a weaver family of Hubly, impelled by the famine to seek refuge with us. The husband knows to read and is withal an intelligent man and distinguished by skill in his handicraft. 4) Nijaguna, a weaver from Ranibenur, once a well-to-do man, who had also for some length of time been acquainted with and inclined towards Christianity, and on several occasions shown hospitality to our Catechists, while on preaching tours. Having become much straitened by the utter stagnation of trade during the famine, he made up his mind to join the Christians. So he settled at Hubly and was admitted to the number of enquirers, and for some time found employ in our relief-works. For the last six months, however, he has been working in his own handicraft, and lives quite independently as regards means of subsistence. 5) Narcissus and Julia, with her brother Cornelius, and a young girl Persis, a weaver family of Hubli driven to us by famine. Narcissus is a clever silk-weaver and has acquired also a very fair biblical knowledge. 6) Manoah, with his son Samson, weavers from Bellary, whence they emigrated on account of the famine. Though somewhat

weak in intellect, Manoah is irreproachable in his walk and diligent in his work, whereby he succeeded to support himself for some months back, unaided by the Mission. 7) Obed and Hulda, with Obed's mother Ruth and his brother Ananda, another weaver-family of this town, led to us by the famine. Obed earns his bread by weaving, while the other members of the family as yet had to be supported by relief-works. 8) Aquila and Prisca, a young couple of the weaver-caste of Hubly, who from the very outset distinguished themselves by diligence and modesty, and for some months back have subsisted on their own means. 9) Nathanael and his mother Michal, Hubly-weavers of the ordinary type, hitherto supported by the Mission. 10) Lazarus and Bethuel, two single-handed, good-natured youths of the weaver-caste. 11) Hananiya and Ananda, two young men of a weaver-family. The other members of this family have also for the same time been amongst the number of Catechumens, but we neither had confidence enough to admit them to baptism, nor sufficient cause to dismiss them. 12) Tobias and his son Elieser, the latter in the Orphanage, a modest, diligent weaver of Hubly, who for some time back had been living on his own hands' labour. 13) Jesaia, a smart and diligent young weaver of Karachige (S. E. of Hubly), whose mother and brother are also among our Catechumens and whom we hope to be able to baptize after some time. 14) Hanoch, a young weaver of this town, whose father, after having joined us together with his son, subsequently disappeared and was no more heard of, while the son remained steadfast and hitherto hath given us satisfaction by his good behaviour. 15) John, a weaver-youth of Old Hubly, somewhat phlegmatic, though willing, a nephew of the old Ayah Mary. 16) Stephen (formerly a Mahomedan) and Gabriel, 2 young men of Guledgud, who at the beginning of the year entered into our Seminary to be trained as teachers. 17) Six boys of the second class of the orphanage, some of them very promising both by talents and diligence. 18) Sixteen boys of the first class of the Orphanage, of whom some are very promising. 19) Six young boys, handed over to our Orphanage some months ago by the London Mission at Belgaum. 20) Miryam, with her two sons Eldad and Medad, and Esther, two

widows, sisters of the weaver Jeremias who had been baptized last year. 21) Keturah, a weaver's widow, without relatives. 22) Baruch and Michael, two young boys who were made over to the Mission some time ago.

The Lord grant, that all these names be found entered in the book of Life.

In Bettigerry 240 enquirers had remained from last year. As the distress was still very great, many of them had to be assisted by relief-works or, if they were weavers, by paying them for the clothes woven, and giving them advance for buying thread. But many of these frustrated this plan of assisting them by the dishonest tricks by which their stuffs deteriorated so much that they could not be sold. Some of them then tried to join the Roman Catholics, hoping to get more assistance from them, but they did not succeed. *Mr. Hübner* instructed the enquirers, and 112 of them (70 adults) were considered fit for baptism. Out of these, 41 received it on the 6th October together with the consecration of the new Chapel. He writes about the enquirers in general:

We cannot have very high expectations of these people, the majority of whom have been driven by distress to join us. Some indeed promise very well for the future. But the greater part of them are weak and very much in want of a love which goes after them and bears with them. If this love is bestowed on them, we have reason to hope that they still will prove a joy for us. Some of them have given us joy by the decided stand they took up against Sunday-work, after they had learned that this was against God's command. But others have grieved us very much by dishonesty and other bad ways. Therefore many of them (97) were not admitted to baptism, but must first approve themselves more and better than hitherto. But of those who were baptized on the 6th October, we believe that they all were in full earnest on that day, and we hope that they will become good Christians. Their baptism was really a solemn heart-stirring act.

In Shagoti the year began with 49 enquirers, who had come during the famine, but of whom many had for years been thinking about becoming Christians, and had several relatives amongst the Christians. *Mr. Ziegler* complains about being by some much importuned for outward assistance, which however, under the real distress the people suffered, could be excused. Yet half of them were refused baptism in this year, whilst the other half was admitted to baptism after the Catechist and elders had been consulted.

Of the 22 admitted to baptism, 15 are members of the family Halli, of which formerly five brothers lived in five houses near each other, but are now all dead. Of their families three have entirely and the fourth partly joined the Christians, whilst in the fifth the good seed is working, but as yet in a hidden manner.

The old grand-mother Nagavva (now Danavva) and her daughter Hanumavva were the most zealous of all. For 10 or 12 years Nagavva loved to hear the Word of God together with her sister-in-law, the old Hannah (Bhimavva), but wished to wait with an outward step till her sons and daughters-in-law should do it together with her, so that Bhimavva, though being not her equal in intelligence and knowledge of the Gospel, got the start of her, becoming a Christian seven years ago. In December 1876 her eldest son virtually became a Christian, but she waited for her second son, and was again preceded by her eldest daughter and her two daughters-in-law. At last, on the 12th May 1877, she found boldness enough to take the step and join the Christians. But she had after this to hide herself from her younger son, and when she returned to her house a month later, he received her with reviling and maltreatment. Yet some months afterwards she had the joy to see this son and her third son too join her in Christianity. As she has heard the Word of God for 10 years and is very much at home in it, in the hours of instruction she frequently gave vent to signs of assent, or to practical remarks about the Word, or also to calls of warning to those of her offspring who seemed to nod. Of course she cannot read, but has a good knowledge

of the Word of God. She begged me to give her the "Heartbook", and was well able to explain the pictures in it. She has turned to the Lord with her whole heart and is happy to have done it.

Her son Ramappa, 36 years old, had also for years desired to become a Christian, but lacked the courage and wished to wait till his wife and the other members of the family would join with him. At last on the 20th December 1876 he took the step. But when, in consequence of it, his wife left him, he began to waver and thought about returning to caste. But *Mr. Hasenwandel* cheered him up, and he took new courage. After some months his wife returned to him, because his relatives could not feed her any longer. And when gradually his mother, his sister and at last his brothers joined the Christians, his days of strife and grief were changed into days of joy. He now was only sorry that baptism (on account of *Mr. Hasenwandel's* departure) was delayed so long and often pressed me soon to baptize him and his family. "Cholera is in the country," he said, "and any day I or one of my family might be attacked, and we would not die without being Christians". I consider him to be a truly converted man, and as he is able to read, he will be more and more founded in truth, although as yet he does not come up to his old mother in knowledge. His wife and son were baptized with him.

Nagavva's second son Pakiru (Nijaguna), 24 years old, had also for years been under the influence of the Gospel. But he loved the world, and when his brother, sister and mother joined the Christians, he became their worst enemy and raged against them. But he found it too hard to kick against the pricks, gave up his resistance and joined the Christians. He has a great longing after truth and was very desirous soon to be baptized. "When shall I get rid of this devil's name?" he said, as his name Pakira is the name of an idol.

His wife had joined the Christians before him, and was baptized with him, together with her child.

The third son, Immanuel (Yellappa), 17 years old, was the last of the family to join the Christians. Although he had formerly desired to be a Christian, it was now necessity that drove him, as he was left alone in his family, and could not eat the food of the family

without losing caste, and after his joining the Christians on the 1st September 1877, he at first showed so little earnestness that we doubted whether he could be admitted to baptism. But gradually his whole manner, to the wonder and joy of his brothers, changed so much for the better that we were happy to baptize him.

Nagavva's widowed daughter, Hanumavva, 38 years old, has a very decided character, and had long pressed her mother and brother to become Christians, and at last she became a Christian, on the 1st April 1877, before her mother. She has a good knowledge of the truth and shows much zeal in learning more of it. Her son was baptized with her.

Another old grandmother is Yenkvava (Manavva) of the same family, 70 years old, who joined the Christians on the 29th August 1877 together with her son. Too old to remember much of the instruction, she was yet regular in attending, willing in obeying the truth and desirous after baptism. I once admonished her to reconcile herself with her daughter, and she said: "Do not ask such a thing from me. She has offended me too much."—"But I must insist on it," I replied, "as Christ demands it of His disciples." "Well," she said with tears, "I will do what you say."

Her son is a man of 50 years and was baptized with his mother.

We have already mentioned the old Hannah, baptized 7 years ago. Her son and his wife would not at that time follow her, and she was treated as an outcaste, getting her food separately, etc. Her son died, but Nilavva (Punyavanti), her daughter with her two children, has also joined the Christians. As she not only was very quick in comprehending and learning Christian truth, but also opened her heart to it, she was baptized with her two children. What a joy for the old mother and grandmother after these years of separation!

Thus out of one family 15 persons were baptized together, of which almost every one had taken the outward step of forsaking caste, separately, after an inward preparation of many years.

Amongst the rest there was Ningappa, the old father-in-law of Gnanappa, one of our most zealous Christians. Famine drove him to

seek help from the Missionary, and a desire after better things was awakened in him only afterwards, chiefly by the exertions of his son-in-law. Being at first indifferent, he afterwards showed so much zeal that we could baptize him.

Then there was Bhagyavanti (Bagavva), the daughter of Ramappa, who was baptized some years ago. In the famine this daughter came with her husband and his mother and brother to seek help. These three were not judged fit for baptism, as they had not shown much zeal for higher things. But Bhagyavanti opened her heart and her understanding to the Word, and was therefore admitted to baptism.

Esther (Ningavva) had joined us with her husband and several grown-up sons during the famine, but she alone was admitted to baptism, with two of her youngest children, as her mind appeared to be open to the truth. Her husband said of himself: "I like to hear, but I cannot remember anything;" and as also his life was not what it ought to be, he was not baptized. The elder sons were by their work in heathen houses prevented from taking part in the regular instruction and therefore were not baptized.

A widow also at the same time received instruction, although she had been baptized earlier, when she was dangerously ill. But the two children of 10 and 12 years came to baptism now.

For these people the 29th September was fixed for baptism. *Mr. Ziegler* and *Mr. Hübner* came from Bettigerry for the occasion. Many heathens came; many people were standing outside the chapel, and within the chapel was quite crowded. *Mr. Hübner* and myself preached, and then one family after another stepped forward to be baptized. It could be perceived that the ceremony made a deep impression on them. May the Lord in whose death they have been baptized, help them to be also partakers of His resurrection and to walk in a new life.

The Christians had prepared a common meal for all the old and new Christians. They had first asked my permission, and I had given it only on the condition that the meal should be as simple as possible and that those to be baptized should not take part in the

preparation, so as not to have their minds turned away from the more important matter. This was faithfully carried out, and the little feast was of a very lovely and peaceable character, truly a love-feast.

The congregation in Shagoti has by this baptism become about half as large again, and as most of the families have their own fields and are influential people of the village, the congregation has now got a firm footing, and we may expect to see more conversions in future.

The 24 who have not yet been admitted to baptism, as they are not yet considered ripe for it, will again receive instruction, and it must afterwards become evident how many of them will prove themselves worthy to become Christians.

Since *Mr. Würth* in 1865 baptized the first people of Shagoti in the Hanumanta temple, conversions have been going on, one by one, usually under much opposition. It is interesting, indeed, to follow (as may easily be done by looking up the former Reports of our Mission) the development of the Lord's cause in this village, and to see how from an opposed and despised cause it is more and more taking the aspect of a triumphing one. We also trust that the notes about the single converts, as given above, will produce the impression that they may not justly be called "famine-converts."

In Guledgud the year began with 248 enquirers. As the distress was very great during the whole of the year, relief-works were begun again, after they had been discontinued in November 1877, but not to such an extent as to save the people from all anxiety. At times they had really to suffer distress. Many of them went to other parts to earn a pittance there in the harvest, and we have been grieved by hearing from other places news about wandering beggars in great destitution, who reveal themselves as Christians from Guledgud. Instruction for baptism was given by *Mr. Thumm*, and in

the course of the year 212 persons (155 adults) were baptized, whilst 74 persons were not yet found fit for baptism. *Mr. Thumm* writes:

On the 9th November 1878 the selection of 250 candidates for baptism was made, and the work lasted from morning till evening, when 140 (90 being adults) were declared fit for baptism. The next day was fixed for the baptism, and I must declare it the noblest day of my life, and the most important one for our Mission in Guledgud, when 140 souls were on one day added to the Church of Christ. In the morning many of the 74 to whom admittance to baptism had been refused, came and begged hard to be admitted; a boy came to plead for his mother who was of the refused ones. But it was considered better to let them feel that they had not hitherto been as much in earnest about their souls as they ought to be, and the refusal was maintained. After this a boy of our Orphanage came and asked for permission to decorate the chapel, and this was afterwards carried out in a simple but tasteful manner. The school-house also was decorated, for there were 18 of the inmates to be baptized on the day. The chapel (*i. e.* the room serving as chapel, the new chapel being not yet finished) could not admit the great number of Christians, enquirers and heathens who had come to the ceremony, so that the verandah also was crowded. After the sermon the baptism began. First the boys of the Orphanage, then the great number of others, each family forming a group, approached the table and were baptized in the name of Christ, after having declared their faith in Him and vowed to serve Him. The ceremony lasted nearly two hours.

In Mushtagery, which is a small village 15 miles from Guledgud, the year began with 232 enquirers, of which about half the number received work and pay from the Relief-fund, as the distress was still very great. Owing to the great distance from Guledgud, the death of *Mr. Weigle*, and the failing health of *Mr. Grossmann*, they had for many months not been looked after as much as they required to be under the

circumstances. All the money even for relief-works passed through the hands of the heathen Kalappa, that interesting heathen mentioned in former Reports, who for many years has been convinced of the truth, has helped the Mission in many ways, sent several of his friends and disciples to the Missionaries for instruction and baptism, and they also now supervised the relief-works. But he is a heathen after all, and these famine years with all the sums spent on relief of the starving, have produced in him the impression that the Mission is very rich and well able to alleviate the poverty of the people under instruction, and he hoped too to get some rich recompence for his trouble. "I never knew," he said to the Catechist, "that the Mission was so rich." It was considered especially important to bestow particular care on this village of which one man out of every four was now under the care of the Mission. *Mr. Lütze* went there and lived in the midst of the people for months, instructing the people with the utmost care, and helping them in their distress as much as possible. He had much reason to complain of their worldly-mindedness and sinful ways, but he did not lose courage, knowing that now in this village a decision must be brought about for or against the Lord. His health suffered under the work and the privations he had to bear, and he was several times laid up with fever. At last he had to be carried to Guledgud, as he was too ill to remain any longer in Mushtagery. *Mr. Thumm* now went there to finish the course of instruction and make a selection for baptism. He relates:

Saturday the 6th November we (*Mr. Thumm* and two Catechists) examined the enquirers and were very much pleased with the progress they had made in Christian knowledge, from which we could conclude, what great efforts *Mr. Lütze* must have made to bring these people, so ignorant 8 months ago, to such a standard. We resolved

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to admit 96 out of the 232 to baptism. How astonished were we when they told us that they wished rather to receive some months more instruction and to be baptized at a later period. Gradually they let us understand that they expected to receive some help in money or cattle for setting up their agriculture again. Most likely Kalappa had advised them to try to get money out of their baptism, and as they had been accustomed to see every help coming from the Mission, they thought this a good opportunity to retrieve some of the losses of the famine. I now asked one by one whether he wished to be baptized now, and with the exception of three or four heads of families, each one declared he would rather wait longer. I solemnly admonished them not to allow the tempter to get the upper hand. On Sunday morning two heads of families came and asked for pardon and for baptism, which latter request could of course not be granted. All of them took part in the service. After the sermon 8 persons were baptized, as they had no share in these proceedings and were good people, whose conduct gave cause for joy. In the afternoon many came, entreating me to baptize them, saying they could neither sleep nor eat, and one prostrated himself, asking: "Take us back like the lost son." Although I thanked the Lord that the spirit of resistance was gone, I could not comply with their request. Some time afterwards *Mr. Lütze* went to Mushtagery again, and he convinced himself that some of the people might safely be admitted to baptism, which he administered to 49 persons.

In Kardenhalli *Mr. Roth* instructed 120 out of the 167 enquirers, with which the year had begun. Catechist *Jared* helped him faithfully in this work, till repeated fever obliged him to leave Guledgud and deprived *Mr. Roth* of his help. The distress was very great there, and along with it the asking for help, which however could only be given to a very small degree, so that most of the people had to go to other districts to earn a pittance. Of course they remain during that time without instruction and without supervision, and it is always an anxious time for us till we see them back again.

The baptism of about half the people took place 3rd November 1878, when 78 persons (64 adults) were baptized.

Such is a brief account of the converts made in various places during the period of the famine.

A goodly number remains for further instruction, and even of those who have been baptized, sufficient time has not yet passed to show what manner of Christians they will be. But we hope, we have given a truthful and pretty clear representation of the way in which these "famine-converts" have been treated and what has become of them up to this date.

#### IV. FAMINE-ORPHANS.

We related last year that the reception of orphans on anything like that gigantic scale that was expected from us, did not take place. The pecuniary responsibility would have been too great, and the whole of our Mission work would have been thrown into another channel. But it now appears that, even with the best intentions on the side of our Society, the orphans never were offered or could have been procured by thousands or hundreds of thousands, as it was thought two years ago. Thus this whole plan now belongs entirely to the things past and forgotten.

But on a minor scale reception of famine-orphans has been going on through the whole year in very many of our stations. We cannot give the exact numbers of orphans received, as a large number are in private houses, the cost of the board being paid from the Relief-fund or from other sources, in some cases even they are taken without remuneration by some of our Christians; a considerable number too have died in consequence of the privations they had gone through before they

came to us. In the statistics of the Orphanages we find 107 children more than last year and 304 more than in 1876, to which we may perhaps add 40 or 60 in private houses, and some 100 or 130 who died in these two years, which would bring the number up to 450 or 500 famine-orphans, received by our Mission in the course of two years.

In 1877 new Orphanages were opened in Dharwar, Guledgud and Anandapur, and now measures have been taken to start other Orphanages in Kundapur (South Canara), Paraperi (Malabar), and Kotagiri (Nilgiris).

In Anandapur many children were given over to our Mission by the Mysore Government which also paid part of the expenses (either from the Mansion-house-fund or from Government money); others were found on the road and brought to the Orphanage. Many of them have contracted the habit of eating earth, lime, and leaves, and it is almost impossible to wean them from it. And if they do not give it up, their death is only a question of time. Indeed the greater part of them have died, and there were times when nearly the whole number of them were suffering from diarrhoea. Out of 102 children 58 have died, 10 have run away or been claimed by relatives, and now only 33 remain, who however gradually increase in strength and seem to be beyond immediate danger.

In Kaity we have had for many years a small Orphanage, but with so few children (in 1874 only 8), that it was not advisable to separate boys and girls. Last year brought a considerable increase. Twelve orphans were given over to us by a Committee of Wynnaad Planters in Davala, others came from other quarters, and the room of the school-house was not sufficient for the 48 (or 50) children we now had. It was therefore resolved to open an Orphanage in Kotagiri for the girls,

the boys to remain in Kaity. But our Home Committee wrote that they were not able to bear the expenses of the new building, as the famine had told very heavily on their funds. *Mr. Bührer* was therefore obliged to make a collection in and around Kotagiri, and was thankful to receive Rupees 300, which however would not have been sufficient, so that he did not know what to do, when he, in answer to a petition of his, received an answer from the Madras Government, promising Rupees 1000 for the building, so that now the matter is likely to proceed without obstacles. About two Badaga ("Burgher") children the following is related by *Mr. Stokes*:

In the beginning of 1878 a Badaga boy of about 13 years came and asked to be admitted into our Orphanage. His mother had married again, he said, and driven him away. We received him, although we expected that he soon would run away or be taken away. Some people came for this purpose, and even threatened us with the Police; we told them, the boy had come on his own accord, and was at liberty to go, but we would not allow any violence to be used in our compound. As the boy decidedly refused to go with them, they went away and did not make any further attempt to get the boy. After some months, when the children were taking a walk and passed near the native village, the boy Ayya began to weep and, when asked for the reason, he said, he had just seen his sister Panne amongst the children of the village. We could not believe it, but it proved to be true. A Badaga from Kaity had found the homeless girl in another village and taken her home with him to take care of his own child. But now the chief men of the village decided that the girl should go with her brother, and Ayya's joy was great, when his sister was carried to the Mission-house. Some boys of the village tried to make resistance, but they were told to be gone.

A poor Canarese boy had been found by *Mr. Bell*, and was sent to our school by *Mr. Stanes*.

Of the 51 children, three have died in the hospital in Ootacamund.

About a girl who was taken away by the Roman Catholic Priest, *Mr. Schaufler* had a very troublesome law-suit, but wishes that the dispute should not be revived by an account of it in this Report. We therefore pass it over.

Donations have been received from several quarters for these orphans, and the Committee of the Mansion-house-fund gave nearly Rupees 400.

The Orphanages which are to be opened in Kundapur and Paraperi, are meant to take the surplus of those in Udapay and Tellicherry, which in consequence of the famine have been overcrowded, and to gather many children who for the time have been boarded in private families. It is intended to put them on a simpler footing, laying also more stress on agriculture, and leaving the supervision of them to a greater extent in the hands of Natives, than has been done in the old Orphanages.

The Dharwar Orphanage, which was opened in 1877, has received 18 more children in the course of 1878. Four of these died (whilst in 1877 six had died), and three were claimed by their mothers. As the house was not capacious enough for the 62 children, we enlarged it, of which enlargement *Mr. Elphinstone* bore the expenses, whilst the work was done by relief-workers. In many other ways also the Orphanage enjoyed the patronage of *Mr. Elphinstone*, so that we cannot but tender him our warmest thanks. He gave subscriptions to our four Orphanages in South Mahratta and procured them also for others, so that not even half of the real expenses had to be borne by our Home Committee.

In Hubly also it was found necessary to enlarge the house, as there was not sufficient room for the increased number of boys. As 28 new boys were admitted, the number of scholars was increased to 80, although 6 of the elder boys were promoted

to the Training School, 11 returned to their relatives, and 1 ran away. The boys had to suffer much from fever, no fewer than 25 being sick at the same time; and six died from the consequences of former privations.

In Bettigerry the same necessity of enlarging the house was felt, but the building was only begun this year, and is not yet finished. Twenty new girls were received, 8 of whom (together with 8 boys) were given over by *Mr. Le Mare* of the London Mission, Belgaum, together with Rs. 1000 for their maintenance. This year again much sickness prevailed amongst the children, many of whom arrived in a very weak condition. Eight of them sank under their weakness and died. We have, however, reason to hope, that the remaining 66 children have now got over the consequences of the famine.

In Guledgud the applications for admittance to the Orphanage were very numerous, as the distress was particularly great. Want of room and of means forced us to refuse most of these, but in all cases it was not possible to refuse, and the number of boys gradually rose to 78. In the course of the year 33 boys were admitted. There was much sickness, clearly resulting from former starvations, most instances being cases of obstinate diarrhoea, want of appetite, swelling of the head and feet, and excessive weakness, even causing death. Fourteen boys succumbed in this way to their weakness, and among them several boys whose characters were very amiable, and who gave clear evidence that they loved the Lord Jesus. There are now 73 boys in the school.

In Calicut 30 famine-orphans were received in the course of the year and cared for partly in the Orphanage, partly in private houses. *Mrs. Schoch* writes:

In July 1878 a Hindu, himself starving, brought us his child of 5 years of age, which was almost dead from starvation. What a

sight this child was! From head to foot it was covered with itch and so thin that its neck was scarcely able to hold up its big head, and its big eyes without lustre. For 24 hours no food had passed the child's lips, and it was clear that for many days the process of starving had been going on. One of the elder girls of our Orphanage took charge of the child, and cared for it with great tenderness, although to touch and handle it at first caused some shrinking, notwithstanding the pity she felt. But soon the child picked up again, and any one seeing the lively happy child now, would find it almost impossible to recognise the picture of wretchedness it had been at first.—A few days later the same man brought a girl of 7 years old, asking us to receive her. She also looked the very picture of misery, although not quite as much so as her younger sister.—Again a month later the father of the two children came again and offered a third child, a boy of 13 years. He had first, it seems, brought one child to see how it would be treated, before giving over three of them.—But what was our astonishment when one day the mother made her appearance asking to see the children. She had been laid up with small-pox in her village, 50 miles off, and to cause her husband to return, word had been sent him that she was dead. But this caused her husband to give over the children to us. Now the woman was lost in grief that her children had been brought to us, and it was only the report of the condition, the children had been in and the care which had been bestowed on them, that calmed her by and by. At last she made up her mind to stay in Calicut with her husband, and join the Christians herself.

Another child, of 7 years, had lost her parents and all her relatives, and went from house to house begging for food. For some months she found refuge with a Hindu family, but was sent away again when the famine increased. A Mapla brought her in his boat near to Calicut and left her there. Wandering about on the sea-shore, she reached the house of a poor Christian woman, and as she had found some fish, she asked the woman to roast them for her. The woman had pity on her, kept her for the night, and next morning brought her to us.

Such children, of course, could not be sent away, and gradually the numbers increased to thirty. Most of them had for some weeks to be nursed as carefully as babies, as their constitutions were utterly ruined. The elder girls and Bathseba, the matron of our school, did this work with much love and perseverance. Afterwards many children were given over to private families.

In a similar manner children have been received in Tellicherry, Codacal, Mangalore and other places.

It is quite a matter of course with us, that all these children are instructed in the fear of God and are led to Christ. But with respect to baptism, it is administered only to those who are bona fide made over to us, and of whom we know that they will not be claimed again by their relatives. If these children are above 8 years of age, they are baptized only after careful instruction and on the condition of good behaviour and a desire to be Christians; whilst children below 8 years are given over to Christ in baptism, without previous instruction, on the principle of infant baptism. Altogether the fear that children would be forced to become Christians (which was expressed somewhere), is quite unfounded.—Thus the greater part of these children have been baptized in the course of last year, and we are happy that they have thus been given over to the Lord Jesus. Those who for some reasons could not be admitted to baptism, were very sorry for it.

A legal difficulty of a very perplexing nature has arisen again and again in the course of late years. Young girls of 8 or 12 years have, according to the strange usage, already passed through an act of marriage, and are even by the Indian Law acknowledged as married women. Yet not the husbands, but the parents are their natural and virtual guardians. If they now join us together with their parents, the husband's

claim, though dormant for the time, remains in full force, and may be pressed at any time, so that these girls after years of Christian training are liable to be claimed by rude heathen husbands, and as their caste is gone, to be treated by them not as wives but as concubines. And, horrible to say, English Courts are able to force Christian girls to live as the concubines of heathen men. Not to increase the difficulty, we have usually refused baptism to this class of girls, often to their great grief.

## V. CONGREGATIONS.

Our congregations now number 6805 baptized Christians, of whom 3355 are communicants. The number of our stations is 20, and the out-stations in which Christians live, amount to 93.

Manantoddy in Wynnaad has been added to the list of out-stations, and a number of Christians, who were there without the means of grace, have been gathered into a congregation. The appeal that was made for donations towards erecting a regular station there, has not met with such success as to enable us to procure as yet the necessary buildings for worship and the residence of a Missionary.

Chapels have been built in Bettigerry, Mushtagery and Kardenhalli, whilst the one in Guledgud is still in course of construction. The timber for two of them was granted by Government, and as the expenses for the chapels had exceeded the first estimate very much, this grant proved a very great help.

Of the positive religious and moral life of our Christians we have spoken in nearly every one of our former Reports, and there is no new phase of it to be reported this year. Divine

Services on Sundays and week-days, family prayer and private prayer may be found everywhere amongst them, though frequently less than we desire. Habits of industry and honesty are forming, though exceptions are not wanting, and now and then fill our hearts with grief. A quiet work of the Spirit of God is most certainly going on, and the traces of it can now and then be discovered. But we should wish to see clearer proofs and stronger actions of it.

Our congregations in South Mahratta may be said to have entered into a new phase, as they have been much more than doubled within the two last years. The standard of the old congregations there had been a rather low one. This year too Hubly, Bettigerry and Guledgud have all had to grieve over signs of corruption coming to light amongst the old members of the congregations; so we hope that the new accessions will improve the tone of the old congregations, although the outward cause for joining the Christians has been the famine. From Dharwar we hear that several of those baptized within the last two years, are felt as a very good and elevating element in the Dharwar congregation that in former years gave very little cause for rejoicing. In Kardenhalli (near Guledgud) the old Noah has been removed by death, and we feel the loss very much, as he was one of the pillars of the congregation there. He had formerly to pass through much tribulation, but stood firm, and although he was of very low origin, the Gospel showed its ennobling influence in him, so that he was generally respected (and lived to see the time when half the village joined the Christians, himself taking active part and rejoicing in all these movements). His death reminds us of the deaths of several Christians in Guledgud and Hubly, by which gaps were left that have not yet been filled up.

From Calicut we hear of a number of very grievous sins which brought much reproach on the cause of Christ. Several had to be excommunicated, others to be put under church-discipline on account of drunkenness or theft or adultery. *Mr. Schaufler* writes:

The woman we mentioned last year continued in her sinful ways, although we made endeavours to win her back; so we advised her husband to get a divorce. It was very shocking, when the woman declared herself in court as "a prostitute", "formerly a Christian, but now a heathen"; it was loathsome even to heathens who were present. A new danger is becoming more and more apparent. Young educated Hindus make endeavours to entangle our Christian females, apparently because they appreciate their education. In some cases their attempts have failed, but in others their wicked plans have succeeded.

In Udapay also excommunications and church-discipline had to be applied in a number of cases on account of adultery and of theft.

The congregations are taught to give of their substance for the support of the church, school, charity and Mission work, and some progress is visible, although these years of distress are not very favourable for asking more of them. But we cannot hide it from ourselves, that many of our Christians, before they can make much progress in giving for other purposes, must first reach the stage where they are able to pay their own way. From Mulky we hear that the majority are either in the pay of the Mission or farmers on Mission lands, and that of the latter several are very much in arrears with their rent. And similar complaints *Mr. Walter* makes about the Christians, farming Mission lands in the different stations of Malabar, where many Christian farmers on Mission lands neglect the fields, are very slow in paying the rent, lazy

in their work and therefore do not thrive. In Bettigerry *Mr. Ziegler* was obliged to go to law with one of the Christian farmers who, besides being in arrears with his rent, tried to cheat the Mission out of it. The intention is to give these poor people opportunities for bettering their circumstances and by thriftiness to rise in the social scale. In several cases this plan has succeeded, as it will, wherever there is an earnest will and honesty coupled with average skill. But we are sorry to say that in many cases the results are not very encouraging.

*Mr. Schmolck* writes from Tellicherry:

Certainly our Christians are morally much better than the heathen. Open sins and vices have occurred only in one case. Excepting the inhabitants of the poor-house, all our Christians earn their own bread quite independent of the Mission. Sometimes their means are very limited, some are even very poor, but I thank the Lord that we have none who throw themselves on the Mission, and I consider the Christian who provides for his own and his family's livelihood, even if he be poor, to be of better standing than the one who draws a high salary from the Mission.

In Tellicherry the Missionaries have been much grieved by an occurrence which caused much excitement in the congregation. Sorcery had been employed to injure a labourer in the Weaving Establishment who began to be visited by a kind of epileptic fits; the suspicion was strong that it was another Christian who had used the sorcery, and it became apparent that very many of Christians were under the dread of such witchcraft.

In several places Associations of Young Men for spiritual edification or for the exercise of Sacred Music, have been established in the congregations, and have a blessed influence on the rising generation, concerning which it is always a

particular care and anxiety whether they will be more deeply imbued with the spirit of Christianity than the preceding generation, or whether they will grow up in a worldly ungodly spirit, despising the Word of God. Of both these possibilities we have seen the realization in many cases.

## VI. EVANGELISTS, CATECHISTS AND DEACONS.

This year only one new Catechist came forth from the Catechist Seminary. One Catechist had to be dismissed, as serious stains had fallen on his character, and another left us secretly and joined the "Six Years' People." Thus the number of our Native helpers has decreased. Besides, one asked for his pension on account of old age, and another became a prey to leprosy, signs of which had appeared for several years. He also must be pensioned.\*

Last year's Report spoke of a Native helper who had gone to the South to join the "Six Years' People," but had returned again, convinced of his fault. This was not, however, sufficient to prevent another from following his example. *Mr. Hanhart* and *Mr. Ruhland* write from Palghaut:

Catechist John Peter has resigned his service in our Mission and left Kinnanur (an out-station of Palghaut) on the 10th March 1878. He was, we think, afraid that he would soon be dismissed, as he had received several intimations that his work and character did not give satisfaction.

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\* Since we have written the above, two Catechists have departed this life: the one, Christian Palanna, after a very short career, which gave promises of future usefulness, died in Attolimani in Coorg, and the other, Christian Chinnappa, after a long and useful career, died in Hubly, where his services were just now sorely wanted. We feel the loss very keenly, and hope to speak of these cases in next year's Report.

He related that one night in Kinnanur he had a vision, seeing a light and hearing a voice saying: 'I come soon!' and ordering him to go to the South to the Six Years' People. He then asked the Lord to give him a sign, by making a cloth which hung in his room move to the other corner. When the sign came just as he had desired, he was certain that God had commanded him to go.

Some time after his departure he sent us a long letter from Kanjatta (the chief place of the Six Years' People in Cochin) in which he says that he now clearly sees that the Six Years' People are guided by the Spirit of God; that those who do not approve of their cause are worldly-minded people. He then quotes a great number of Bible passages to show that Christ is coming very soon, and calls on the Christians of Palghaut, to accept this doctrine which is so clearly shown in the Word of God. He says that he is now a Catechist and goes with his sons on preaching tours. He has since had four visions, and his sons two. One of the enclosed letters was to a Christian in Kinnanur, urging him to come to the South and join them, in which case he would be appointed a Catechist.

He also wrote to the Christians in Codacal, saying, the Spirit had convinced him of the truth of this doctrine, and telling exactly the number of days to the coming of Christ. He related the vision in Kinnanur, which had told him: 'Go to the South!' The prophet in Kanjatta had prophesied beforehand, that Johan would come. (Considering that Johan had written two letters to the prophet, we need not doubt the fact and correctness of his prophesying.) He further describes their services in which the Spirit comes upon the people, and urges all true Christians to come to the South. I wondered how Paulus, his brother-in-law and elder of the congregation in Codacal, would answer this letter. He wrote a long thorough-going reply, showing from many Bible passages, some of which were chosen very appropriately, that it was impossible to calculate the day and year of Christ's coming, that their proceedings in church, roaring, clamouring, crying and beating themselves during prayer, and prophesying, were against the doctrine of the Bible, and that therefore the Six Years' People were wrong. He dwelt especially on Matth. 24, 24.

asking him to consider that the false Christ cannot but come in the shape of Christian men, else there would be no hope for them to mislead the elect ones.

The number of our Native Pastors has been increased by two ordinations from the ranks of the Catechists. *Mr. Jacob Kamsika* was ordained in Mangalore on the 3rd December 1878, and remains, as hitherto, in charge of the small congregation in Karwar. *Mr. Charles Gojar* was ordained on the 17th November 1878 in Shirva, (an out-station of Udapy) where he has now taken charge of the congregation. His predecessor there, *Mr. Diego Fernandez*, has been transferred to Gudde, after having worked in Shirva since 1871, in which period he has seen his congregation expand from 85 to 169 souls.

Of Catechists we have 63, soon to be joined by five young men from the Seminary. But several of them begin to feel the weight of years, and we fear that the cases of retiring on pension will, on this ground, be less rare in future than they have been hitherto.

These reflections have called forth the institution of a Pension-fund for Catechists and Native Pastors, as there has all these years existed a Fund for the widows and orphans of Catechists. The Catechists have to give a yearly contribution towards this Fund, whilst our Home Committee have made a grant of Rs. 1000.

The help of these Catechists and Pastors is very valuable. We could wish to have more of them. Even though Malabar and Canara are provided as far as is indispensable, we yet find it very difficult to give Catechists to those districts, which do not themselves produce the necessary number of Christian boys. Coorg, South Mahratta and the Nilgiris, especially, have very few Catechists, and we find great difficulties in sending them from other districts.

## VII. STAFF OF EUROPEAN MISSIONARIES.

The number of Missionaries is 65, of whom 49 are ordained and in charge of congregations and schools, or are engaged in preaching to the heathen; whilst 16 are unordained, and are in charge of Industrial or Mercantile Establishments.

We have already mentioned in our last Report the departure of *Mr. and Mrs. Chr. Müller*, *Mr. and Mrs. J. Müller*, and *Mr. and Mrs. Walz*. *Mrs. Daimelhuber* also was of the party.

In March 1879 *Mr. Daimelhuber* sailed for Europe to join his wife in Germany, leaving India after 9 years' work. *Mr. and Mrs. Digel*, having been in India for 15 years, *Mr. and Mrs. Elsässer* after 12 years', and *Mrs. Kaundinya* after 19 years' stay in India sailed on the same occasion, whilst *Mr. and Mrs. Dobler*, after 7 years, left in April 1879.

But the arrivals have out-numbered the departures, especially as it was considered desirable to increase the working staff in South Mahratta. Of our older Missionaries *Mr. and Mrs. Knobloch* and *Mr. Matthissen* were welcomed back to India, both of them going to their former station Calicut. Of new arrivals *Mr. Warth* and *Mr. Knausenberger* have been stationed in Hubly, *Mr. Mieg* in Kaity, *Mr. Kühnle* in Calicut, *Mr. Weissmann* in Cannanore, in connexion with the Weaving Establishment, and *Mr. Krapf* in Mangalore in connexion with the Book Depository. *Mr. Richter* was in India already when he offered his services to the Mercantile Committee of our Mission, and is now working in Mangalore, connected with this work. *Miss J. Fritz* (daughter of the *Rev. J. M. Fritz*) arrived from Europe and was married to *Mr. Wagner*, *Miss Layer* (daughter of the *Rev. J. Layer*, late of Dharwar) to *Mr. Liebendorfer*, and *Miss Haug* to *Mr. Eble*.

We thank God that we have not to report the death of any one in our midst, although some lives have at times been wavering in the balance, and we could at times scarcely expect that they would be spared. *Mrs. Dobler* was very ill in Calicut and Coonoor, *Mrs. Layer* in Dharwar and Mangalore, the former being now on her way to Europe, the latter in Kaity, where also *Mr. and Mrs. Grossmann* have passed the whole year for the sake of their health. Our stations in South Mahratta had to suffer much from fevers of different kinds. *Mr. and Mrs. Roth* and *Mr. Lütze* were attacked severely. But it seemed quite mysterious that all the inhabitants of the Hubly Mission-house, *Mr. and Mrs. Mack* and their child, *Mr. Schenkel*, and the newly arrived *Mr. Warth* and *Mr. Knausenberger*, all at the same time in December 1878 and January should be laid up with an obstinate and malarious fever, which clung to them for a long time and reduced them very much in strength. Temporary removal seemed necessary: some went for a change to Dharwar, others to Bettigerry, and the Hubly station was forsaken, so that *Mr. Welsch* had to come from Dharwar; but he also after a short stay in Hubly was attacked with the same fever.

In these and other cases of sickness we have received much valuable help gratuitously from *Dr. Bell* in Dharwar, *Dr. Price* in Ootacamund, and *Dr. Williams* in Mangalore, to whom we desire to render our warmest thanks for the kind and gratuitous help they have so nobly rendered to several members of our Mission.

We still must remember some brethren who formerly were members of our Mission and who departed this life in the course of last year.

**J. Haller** was born on the 15th February 1825, came to India in 1851, and was Superintendent of the Weaving Establish-

ment at Mangalore until 1865. To his indefatigable labours, his practical skill and his solid character our Mission owes the firm establishment of our Weaving Workshops, which he found in their first beginnings, struggling for existence, and left in a flourishing condition, paying their own way and giving livelihood to many, not only in Mangalore but also in other places. The particular circumstances of his family caused him to leave the Mission in 1865, and to take to coffee-planting in Coorg, to provide for his children, in which effort he succeeded. In 1878, when on his return from a visit to Germany, he died on the 19th April, in the moment of entering the Bombay harbour.

**Carl Schlunk** was born on the 31st January 1831 in Brandenburg, Prussia, and came to India in 1858. He opened a mercantile business in Cannanore and was the Manager of the extensive Mission property in Malabar, in which quality it fell to his task, to lead the standing of the workmen on the colonies in Chowla, Chombala and Codacal into a new channel, changing it from that of day-labourers into that of tenants. His mercantile undertakings assuming too large proportions for the Mission, he carried them on on his own account. After the cessation of his official connexion with the Mission, with whose members he, however, remained in brotherly connexion, he died on the 23rd April 1879 in Calicut.

**Carl Riehm** was born on the 8th March 1833 in Diersburg, Baden. In India since 1860, he worked as a partner in the Mercantile Establishment in Mangalore, then since 1868 as Manager of that in Mercara, and in 1870 returned to Mangalore as Treasurer and General Agent of the Mission, until in 1872 his failing health obliged him to proceed to Europe, where he took charge of the home-management of the Mercantile Society in connexion with the Basel Mission. By his sincere piety and care for the souls of his subordinates, he exercised a very beneficial influence. He died on the 25th September 1878.

### VIII. PREACHING TO THE HEATHEN.

Among the various means adopted to reach the heathen, such as teaching the Bible in Schools, circulating Scripture-portions and Christian books, etc., the direct preaching of the Gospel will ever remain the chief. Some Missionaries and Catechists go through the length and breadth of the country, preaching in every village and every house, drawing an area as large as possible into the circle of their operation. Some Catechists are set apart exclusively for preaching to the heathen, and they mostly carry on their work in this way. Others single out a few villages, pitch their tent there for some days and weeks, or build a hut where they can take refuge as often as desired, and repeat their visits after a few months. This is the plan followed by *Mr. Nübling* and *Mr. Gengnagel* in Honore. Kergi, Mavinakuri, Murdeshvara, Bailur, Hiragatti and several other villages were visited in this way, so that the Gospel was brought nearly to each house, and whole villages were for some length of time filled with the sound of the Gospel. They report about the way in which their Gospel is received:

When we for the first time come into a village, the people are afraid and do not know what to make of us. From many houses we are sent away. At a certain place a man pointed laughing to his belly, saying: "This is my god. If this is full, I have heaven, and if it is empty, I have hell." Some hear from politeness, others to pass away their time, and there are only few who hear from a desire after truth. Gradually, however, when the visits are repeated, people are better acquainted with us and with our message, whilst we are enabled to find out those who have a desire after truth, and bestow particular care on them. In some of the villages mentioned, several love the Gospel and are deliberating again and again about becoming Christians; others give at least their assent to the Word. To the question

what people were saying in one of these villages, a Brahmin answered: "Some say that your religion is true; we see that till now we have been in ignorance." An astrologer said: "Formerly, when Missionaries came, we thought, we must by no means hear what they say. This has changed; we now know something of the truth, but not clearly; we see the light, as it were, in a dream and want much more instruction. For we have from our childhood grown up in our Hindu religion and therefore cannot easily disentangle ourselves from it."

Another opportunity of reaching the heathen is given by the great concourse of people connected with heathen festivals or large markets. A great many of these have been visited again in this year: from Mangalore Kadri, Bantwal, Mangaladevasthana, etc.; from Mulky, Mudabidri, Kalamunderu, Suda; from Udapy Gokarna, Kunjar, and the great festival in Udapy itself; from Karkal Mudabidri, Mudar; from Chombala Taliparambu, Wadagara; from Palghaut Kalpatti, Angadipuram and very many other places. If possible, we never allow any greater concourse of people to pass without proclaiming the Word of God, except when the gathering takes place at night, and the noise or intoxication are beforehand known to make preaching impossible.

In most of our stations it is a fixed rule to go once or twice a week to the bazaar for preaching. *Mr. Liebendorfer* writes from Tellicherry:

We usually take our stand under the shadow of a big banyan tree in the most frequented part of the bazaar. Maplas and Hindus form the audience, and as a rule listen without making much disturbance. In addition to my visits to Ancharkandy I made several preaching tours of some days each, and always found that the Gospel has like a leaven deeply entered into all classes of the population. Knowledge of the Gospel and of their own hearts is not wanting, but there is no decidedness, and the desire after salvation is very small.

*Mr. Walter* from Chombala writes:

Although the reception we met with when proclaiming the Gospel, was not in all places the same, we were never refused a hearing. Everywhere we find the four kinds of fields described by the Lord. What gives us again and again fresh courage and joy to go on in our blessed work, is the experience that everywhere souls can be found who seek after truth and long for salvation. Though it tarry, the Lord's promise will certainly be fulfilled in this country also, and "His word will not return void, but prosper in the thing whereto He sends it."

But in bazaar-preachings and at heathen festivals it is not a rare thing that the opposition is so strong, or thoughtless boys make such a noise, railing, hooting and hissing, that the preacher cannot proceed; and frequently it is not from the subject-matter he preaches, that we can hope for effect, but from the perseverance with which he does not allow himself to be kept away or driven off by opposition, or to be over-powered by anger.

*Mr. Graeter* relates:

In Siddhapur in North Canara (on a preaching tour with the Catechist Seminary) a young Hindu came to the travellers' bungalow. He had been trained in the Medical College in Bombay and held an appointment as Medical Subordinate in charge of the Dispensary in Siddhapur. Being pressed to accept Christ, who was so worthy of our love, and in whom alone salvation could be found, he turned the tables and praised his Swami Narayana as the one of blameless life, of sublime moral precepts, and able to save to the uttermost. He pressed me to accept Swami Narayana and obey his commandments, and salvation would be certain. This Swami Narayana, he explained, was an incarnation living in this century in Katayawar; he had lived a blameless life, preached a divine doctrine, performed miracles and attracted many people of different creeds and nationalities, even former opponents,—forcing their love from them

by his holy life. His disciples were still alive. The young man expressed his grief that for some years he had not been so faithful in obeying his commandments as he ought to be, but years ago he had been an ardent follower of Swami Narayana.—I was very much pleased to find a Hindu who was in earnest about his religion, and instead of clinging to dumb idols and to "custom", gave his heart to one whom he considered worthy of love, and I could not help thinking of the young man, of whom it is said: "And Jesus beholding him loved him." But I tried to impress on him the truth that it was Jesus alone, the fairest among the children of men, who was worthy of the love he bestowed on Swami Narayana.

From Kundapur *Mr. Hafner* relates:

Our chief work was again preaching to the heathen. We preached regularly on the weekly market-days in Kundapur and in Basarur and in the homes. Many heathen festivals were visited and other preaching tours made. We left Basarur on the 25th December 1877 in a boat on the beautiful Kundapur river and reached Haladi on the 28th December. We preached to the people before the shops and went to the Patel's house where for a long time we spoke to a number of Brahmins who listened attentively, although the Patel himself did not seem to like it very much. On the 27th December we reached Albadi, a small hamlet, where people came to buy tracts, so that we could speak to them about the salvation of their souls. Thus preaching in the villages on our road, we reached Tirthalli on the 1st January 1878, and stayed there for six days. Although the festival was not much frequented, on account of small-pox, we yet found opportunity daily to preach the Gospel to many people. This tour brought on an attack of intermit-tent fever, so that I could not, as intended, go to Gokarna, but had to limit myself to the smaller festivals at a less distance. Such took place in Gangolli, Saukur, Kundapur, Hemmadi, Hattiangadi, Tallur, and Basarur, on all of which we preached. The Catechist *Israel* went also to the festivals in Gokarna, Kirimanjeshvara and Kollur. After the monsoon we made a tour through Kundapur, Koteshvara,

Kota, Brahmavara and Udapy, and met on the whole with willing hearers, though they were few. In November we went to the Mysore territory, passing through Shankaranarayan, Siddhapur and Hosangadi, to Nagara, preaching in all these villages. In Nagara the Patel called on me in the travellers' bungalow, and in the evening he came to hear us preach, bringing with him a number of Brahmins one of whom he introduced as their "padre" and the rest as their "Brahmins" and procuring a chair for me, after which he asked me to speak about the Shastras. Thus we had a conversation on idols, God and Christ, and remained together till it was dark. On Sunday the weekly market brought many people who listened attentively. Some said that people below 30 years of age could not remember having heard or seen a Missionary in Nagar.—On the 9th December a great festival took place in Koteshvara. *Mr. Brasche*, six Catechists and some pupils had come from Udapy and Basarur. We had built a hut of palm-leaves, but the noise from drums, music, fireworks, and the procession of the idol went on through the whole night, so that sleep was out of the question. For three days we preached each morning and evening to a great number of people, the students of the Middle School attracting hearers by singing. Altogether about 60 sermons were preached, and a number of tracts sold.—Thus the Word of our crucified Saviour is spread in the environs of Kundapur as a seed of salvation. In observing the people more closely, it can be discovered that the Gospel works in many hearts, in some cases rousing their opposition so much that they seem to be raving, in other cases making them desirous to be delivered by Christ at least from the tribulation of evil spirits and from sickness. One man told me: "I know that the demons have no power over you, but you rule over them. Could you not come and drive away the demons from my house by some mantras?" I replied: "We cannot exorcise demons, only Jesus Christ can do that. But when you throw away your idols and believe in Jesus, you will soon be rid of them." He reflected and said: "Could I not first get rid of the demons and afterwards give up idolatry?" I replied: "Suppose a wife of yours, whom you had fed for many years, should

have another man besides you in her house, would you believe in her faithfulness as long as she refuses to send away the unlawful husband?" He said: "No, never! she must first of all send away that man!" I replied: "Just so! Do you understand the application to your case? Can Jesus trust you before you throw away these ugly idols of which you know that they are false?" He nodded assent and said: "It is true," and went away. Many people know of the Gospel, and several of them consider the question: "On what conditions would Jesus deliver us from our sufferings?"

From Palghaut *Mr. Hanhart* writes about the opposition-preacher:

The Pattar, whom we mentioned in former Reports as an opposition-preacher, has again made his appearance on several festivals. In Tiruvilvamala, *e.g.*, he preached: "Do not on any account become Christians. They attract the people by gifts of money, clothes etc., and bring them over to their religion (he knew some such cases of the Roman Catholics). If a man has become a Christian, he will after his death first go to hell, then after a long time he will be born as stone, grass or an animal, until at last he will come again as a man. Then you must again be on your guard not to become Christians. You must believe in Parama-Shiva, he is the true God. Sin is the origin of all evil, but it has not, as the Bible teaches, come through Satan, but from God himself. You must not forsake your religion. Only on this condition you can enter into bliss."

But as we were many preachers in this place, from Palghaut, Co-dacal and Calicut, and as his fire seemed to burn low, he did not much molest us then. But in Kongada the Pattar tried to drive away our Catechists, by depriving them of the place where till then we had always been permitted to preach, but which he now declared to be a holy place. When they selected another place, he began to preach close to them and to harass them as in former years. He told the Catechists, he must preach his religion, even if he should be ruined by doing so. He has done much injury to our work, but we do not think that his influence is increasing. We trust that the Lord

will sooner or later command him: "Thus far shalt thou go and no farther!"

In Mercara the Gospel is brought into some houses, as well in the town as in the district, where several Coorgs out of politeness receive the Missionary, but do not generally care much for the Gospel. It is intended to organize a Mission for the coolies on the many plantations, and a fund is being collected for this purpose.

On the Nilgiris the Gospel is preached from Kaity and from Kotagiri. Some plantations round Cunnur and the villages round Kotagiri, Tuneri and Woderu have been visited. Conversions have been few, yet some have come even from the Badagas, and *Mr. Bührer* relates some cases in which Badagas are very near the kingdom of God, but without the necessary courage to profess Christ openly.

A Badaga on his death-bed sent for me, and on my asking what he wanted, he replied: "I wish to go to Jesus Christ's heaven, do with me what you think proper," meaning, I should baptize him and give him a Christian burial. I should have assented, but his brother resisted. The poor man should not have deferred his decision to his death-bed.

## IX. SCHOOL WORK.

The number of pupils in our Anglo-Vernacular Schools shows an increase of 143. Of these 20 come to the account of the School in Calicut of which we last year reported a crisis. It seems to have passed over; the higher classes especially are much better attended, and their standard also is rising again to what it ought to be. We owe this result chiefly to the acquisition of a new head master, *Mr. Vergese*, who has not

only experience in teaching and ability (he is a B. A. of the Madras University), but is also a very conscientious, faithful man and a true Christian. Bible lessons are given regularly, and many boys learn Bible passages.—But the increase of numbers is chiefly due to the opening of a new Anglo-Vernacular School in Mangalore of which we spoke in last year's Report. The school has gone on prospering as it began, and gradually trying to bring the classes up to the respective standards, which however proves rather difficult, as the pupils who enter come from all sorts of irregular private schools. A preparatory Vernacular School has therefore been opened close by the Anglo-Vernacular School, to serve as a feeder to it. The school has in the first year of its existence been the means of bringing a Brahmin boy to a decision for Christ (*cf. page 14*). There was scarcely any falling off in attendance in consequence of this conversion, and the school has now more pupils than last year, an increase which is most likely the consequence of the success in the "Comparative Examination", the numbers being now 204.

There are Anglo-Vernacular Schools also in Tellicherry, Palghaut and Dharwar.

The Elementary Schools for Heathen Boys show a considerable decrease in numbers, which is chiefly due to the falling off of some schools connected with Palghaut. But the new year has amply made up for it by the Vernacular School opened in Mangalore (see above), and numbering 50 pupils. On page 14 we have mentioned one result (Deramma) of their manner of instructing heathen boys.

Elementary Schools for Christian Children are considered essential parts of all congregations. The increase of enquirers and Christians in South Mahratta has been followed by the opening of schools in Kardenhalli and Mushtagery.

Of Boarding-Schools or Orphanages several new ones have been or will be opened in Anandapur, Kundapur, Paraperi, and Kotagiri. Others have been enlarged (Dharwar, Hubly, Bettigerry and Guledgud). Besides, Famine Orphans have been received at Calicut, Tellicherry and Kaity.

In Tellicherry the number of boys increased from 50 to 62 and more. Two were from the famine districts in Mysore, mere skeletons when they arrived, and though they have since improved, they are still suffering from the consequence of starvation. The many sicknesses and the death of one of their number produced a deep impression on the boys. *Mr. Liebendorfer* writes:

During the 9 months I have been in charge of the school, I do not remember one case of real disobedience, but many cases of gratitude and attachment which the boys try to shew to their superiors. I believe that the Spirit of God works in some of the hearts. Although the devil is ever busy to sow weeds, they are very open to the Gospel, and their hearts receive the good seed. It is always a particular festival for all of them, if some from their midst, who till now were heathen, are by baptism implanted in Christ, which in this year was the case with six of them.

In Chombala the monsoon brought much sickness; five children were in great danger, and three of them died, but we have reason to hope, they died in the Lord. All the children were deeply impressed, and many of them prayed very earnestly.

The Girls' School in Calicut has a Training Class, and nine girls went up for the Teacher's Examination, of whom eight passed very creditably in the 3rd degree. Four are preparing for the 2nd degree. *Mr. Schaufler*, in leaving the school, gives a retrospect of the 11 years in which the school was under his charge.

In 1867 the school had 69 girls; from 1867 to 1878 the girls received were 136 (of whom 60 came from the heathen)  
 Total 205

Of these 205 girls 93 are now in the school,

56 married (14 to Catechists and Teachers,  
 30 to artisans and people in employ-  
 ments, 12 to field-labourers and day-  
 labourers),  
 34 are in employments (8 as Teachers),  
 16 returned to their parents, and  
 6 died in the school.

Concerning the moral life of the 90 who have left for marriage or employment, we know that 12 of them have fallen, and some grievously, and two even live a life of open sin. One of these, who formerly came from heathendom and apparently showed a great decision for the Lord, has become a public reproach, perjuring herself repeatedly and publicly denying the Lord.

The remaining 78 have preserved their honour and are respectable women. Of very many of them we know that they have remained faithful to their Lord, and follow Christ in their lives.

There is such a School for boys in Udapy, and one for girls in Mulky, and of those in Dharwar, Hubly, Bettigerry, Guledgud, and Kaity we have reported on pages 43—44.

In Mangalore an Infants' School (on the system of the "Kindergarten") is carried on, and many stations possess Industrial Schools where the school girls are instructed in needle-work, etc.

Sunday Schools are carried on in Mangalore, Honore, Bettigerry, Tellicherry, Chombala, Calicut and Codacal.

The Schools preparing for Mission-work, are the Catechist Seminary and the Training Schools; and preparing for both, the Middle or Preparandi Schools.

The Middle School in Tellicherry, under the charge of *Mr. Frohnmeyer*, has 24 pupils. In 1878 five, and in 1879 three pupils were sent to the Catechist Seminary in Mangalore, whilst two and one respectively entered the Training Class. A spirit of quarrelling and proud insubordination showed itself and led to dismissals.

The Middle School in Udapy had 26 pupils of whom four were youths who had come from the heathen. In 1878 two, and in 1879 eight were sent to the Catechist Seminary.

Training Classes for Schoolmasters have been carried on, as hitherto, in Tellicherry with 9, and in Udapy with 4 pupils. In Hubly a Training Class has been opened this year to provide schoolmasters for the new Christians. Elder pupils have been received, and two have already been sent to school as teachers.

The Catechist Seminary, under the care of *Mr. Graeter*, *Mr. Gundert*, and the *Catechist Christianuja*, prepare youths of eighteen and upwards for the office of Catechists, by a course of theological training. We are happy to observe a steady increase in the number of pupils, there being 24 in 1878, which in the beginning of 1879 rose to 28. This enables us to be stricter in selecting out of the number the proper persons as Catechists, making it more and more the rule not to admit to this work young men whose Christian character does not give promises of future usefulness, seeking for such some secular employment. This method gives us greater reason for rejoicing over those who really are admitted as Catechists. In 1878 this was the case

only with one (*cf.* p. 51), but in the beginning of 1879 out of the seven presented, five were admitted to the examination and afterwards ordained as Catechists. May they be the means of bringing some souls to Christ!

## X. LITERARY WORK.

The revision of the Malayalam New Testament has advanced as far as the Revelation, and a second revision is in progress and will soon be ready for printing. *Mr. Fritz* and *Mr. Diez* are the delegates of our Mission.

The revision of the Tulu New Testament was also carried on to the end of the four Gospels.

The Canarese Liturgy, too, is undergoing a thorough revision by a committee of Missionaries.

Of the Canarese Commentary, translated from the German by *Dr. Mögling*, up to Psalm 68 has been printed.

The Christian Monthly Paper, *Kraistasabhāpatra* Vol. XI. was continued by *Mr. Walz* (at home) and *Mr. Christianuja*. The Malayalam Paper *Kēralōpākāri* Vol. V. was edited by *Mr. E. Diez*.

A Christian Almanac has been published in Canarese (25th year) by several contributors, while the Malayalam Almanac was edited by *Mr. E. Diez*.

Ten Malayalam Handbills (by Catechist *J. Chemmanchery*, and revised by *Mr. Diez*).

Two Tulu Tracts by *Mr. Männer*: "I too have a House" and: "Is it right for Christians to manufacture and sell Toddy and Arrack?" *Mr. Männer* further enlarged the Tulu Hymn Book for children and translated 32 of Sankey's Songs.

The Canarese Text to 11 Coloured Picture Books of the Old Testament, by *Mr. Walz* and Catechist *Charles Gojar*.

The Malayalam Text to 8 Coloured Picture Books of the Old Testament, by *Mr. Ch. Müller*.

An Essay in Malayalam on the Messianic Prophecies, by *Mr. S. Walter*.

A very easy Poetical Anthology in Canarese, called "Kāvyapunja", edited by *Mr. J. Mack*.

English Dialogues, translated into Canarese by *Mr. Christiana Watsa*.

A Wall-Map of the Madras Presidency, drawn by *Mr. Matthissen*, and printed as a blank map in England; a Canarese, and a Malayalam Edition have been printed in Mangalore.

The True Incarnation, a Canarese Tract by Catechist *Charles Gojar*.

### The Printing Press

under the care of *Mr. Sikemeier* and *Mr. Hirner* continues deserving and obtaining credit for its excellent printing. The Malayalam Old Testament has been finished.

### LIST OF BOOKS

Printed during the year 1878.

#### I. Canarese.

		Edition:	Size:	Copies:	Pages:	Tot. Pages:
11	Canarese Coloured Picture Books, (Patriarchs, Moses, David, Parables I., Parables II., Miracles, Bible Animals, History of Joseph, Lord's Prayer, Proverbs I., Proverbs II.) . . . . .	I.	16°	11360	110	1249600

Edition: Size: Copies: Pages: Tot. Pages:

3	Canarese Coloured Picture Books, (Daniel, Prodigal Son, Proverbs III.)	II.	16°	3000	30	90000
	Canarese Panchatantra	III.	16°	3000	152	456000
	Counsels to the Young	II.	12°	13000	24	312000
	First Book of Lessons	VI.	16°	10000	64	640000
	Catechism of Canarese Grammar	VIII.	12°	3000	60	180000
	Life of Jehangir	I.	16°	500	20	10000
	Second Book of Lessons	VII.	16°	4000	144	576000
	Almanac for 1879, 25th Year		8°	6500	88	572000
	Poetical Primer (Kāvyapunja)	I.	16°	4000	88	352000
	Commentary to Old Testament	I.	8°	1000	92	92000
	Kraistasaṁbhāpatra, 11th Year		8°	500	118	59000
	The Law Recorder, 7 Numbers		8°	450	84	18000

*II. Malayalam.*

8	Malayalam Coloured Picture Books (Patriarchs, Moses, David, Parables I., Parables II., Proverbs I., Proverbs II.)	I.	16°	9600	80	768000
	Arithmetical Exercises, I. Stand.	II.	16°	2000	60	120000
	First Book of Lessons	VII.	16°	20000	64	1280000
	Acts of the Apostles	I.	12°	2000	90	180000
	Epistle of James, Peter and John	I.	12°	1500	42	63000
	Arithmetical Exercises, II. Stand.	I.	16°	2000	48	96000
	Poetical Anthology	I.	16°	3000	20	60000
	Good Shepherd	I.	16°	4000	8	32000
	The Messianic Promises	I.	12°	300	56	16800
	The Psalms	I.	16°	5000	232	1160000
	The Proverbs	I.	32°	5000	144	720000
	Almanac for 1879	I.	8°	4000	80	320000
	Handbills No. 1-4	I.	8°	14000	4	56000
	Holy Bible, (continued)	I.	8°	5000	832	4160000
	Kēraḷōpākāri, 5th Year		8°	450	192	86400

*III. Tulu.*

		Edition:	Size:	Copies:	Pages:	Tot. Pages:
I too have a House . . . .		I.	16°	500	16	8000
Manufact. of Toddy and Arrack		I.	12°	1000	20	20000
Bible Stories . . . . .		III.	12°	1000	360	360000
Hymns . . . . .		III.	12°	1000	60	60000
Thirty-two of Sankey's Songs and Solos.		I.	12°	1000	16	16000

*IV. Anglo-Vernacular.*

English-Canarese Dialogues . .	I.	16°	1000	130	130000
Anglo-Canarese Second Book (commenced) . . . . .	I.	12°	5000	48	240000
A First English Book, Anglo- Canarese Edition . .	II.	16°	5000	64	320000
Do. do. Anglo- Malayalam Edition . .	II.	16°	7000	64	448000
Do. do. Anglo- Tamil Edition . .	I.	16°	40000	64	2560000
Burnell, Riktantravyākaranam, (commenced) . . . . .	I.	12°	100	24	2400
Jaiminiya Text of the Arshe- yabrahmana, (commenced) . .	I.	8°	100	52	5200

*V. English.*

Report of B. G. Ev. Mission . .	I.	8°	1000	86	86000
Sermon: Excuses for Sin . . .	I.	8°	300	20	6000
Do. What is Sin . . . .	I.	8°	300	15	4500
B. A. Text Book for 1881. . .	I.	16°	300	16	4800
Burnell, Elements of S. Indian Palaeography, (continued) . .	II.	4°	500	127	63500
Mamma's Easy Grammar . .	I.	16°	100	48	4800

The Book and Tract Depository,

under the care of *Mr. Sikemeier* and *Mr. Krapf*, and the 22 Branch Depôts

sold from the 1st July 1877 to June 1878

90797 Copies for Rupees 17607-0-0, and distributed gratis

14600 Handbills, making a Total of

105397 Copies, including 80642 Copies of Tracts and Scriptures, nearly the same number as last year, whilst the sales of General Literature decreased by 4409 Copies for Rs. 4857.

In the above 90797 Copies are also included the sales effected by 13 Colporteurs, viz., 25649 Copies of Tracts and Scriptures for Rs. 1700 and 6432 Copies of Schoolbooks etc. for Rs. 1277.

The expenditure under all headings of Colportage amounted to Rs. 1700.

Five Colporteurs paid by the Madras Auxiliary Bible Society have worked under the supervision of our Missionaries.

Traces of the blessed work of these silent messengers can be found in several parts of our Report; of the Canarese Short Bible Stories on page 15 (Deramma and Virabhadra), and of the Canarese Tract "The Good Way" on page 21, whilst we have unwillingly omitted a report which, as in former years, shows the good operation of the "Heart-book" in Canarese and Malayalam.

We have this year again much pleasure to acknowledge the receipt of a grant of 210 reams of printing paper by the London Religious Tract Society.

## XI. INDUSTRIAL ESTABLISHMENTS.

Our Industrial Establishments continue to be an essential help to our congregations by training many people up to habits of industry and punctuality, giving them a livelihood and helping many of them to a position of comparative comfort. Most of the Establishments are paying their own way, excepting the Mechanical Establishment in Mangalore, which is yet in its beginnings, and the Carpenter-Shop in Calicut which suffers under the hardness of the times. But the Weaving Establishments in Mangalore, Cannanore, Tellicherry, Chombala, Calicut and Codacal, the Tiling Works in Mangalore and Calicut always find a good market, although they are obliged frequently to seek it at great distances. The Weaving Establishment in Mangalore is, during the absence of *Mr. Digel*, under the charge of *Mr. Altenmüller*.

### Mercantile Establishments.

In Mangalore, Mercara and Calicut Mercantile Establishments are carried on, and in Vythery there is a Branch of that in Calicut. In Cannanore also a small Establishment of this kind is carried on in connexion with the Weaving Establishment. In consequence of the departure of *Mr. Elsässer*, *Mr. Halbrock* has taken his place in Calicut, whilst *Mr. Weissmann* has filled the vacancy in Cannanore. *Mr. Richter* has entered the Mercantile-Branch in Mangalore, which had to cede *Mr. Altenmüller* to the Weaving Establishment.

## Conclusion.

We praise God who through this year also has been with us, blessing the works of our hands. "In all our afflictions he was afflicted, and the angel of His presence saved us: in His love and in His pity He redeemed us, and He bore us and carried us all the days of old." New tasks have been set to us in the difficult management of the converts in famine-districts, and in the great number of orphan children. Our funds also feel the burden very much and threaten to run short, as indeed there is a considerable deficit. Sickness has visited us. But the Lord has not forsaken us.

Thanks also to the many friends who have assisted us, especially in the famine-districts. May our friends not forget, that, partially encouraged by them, we have, in confidence on the Lord, taken on ourselves those new burdens, undertaking to care for many destitute children, and may they continue the help they have so generously begun, and be joined also by others willing to help.

And may the Lord carry out the cause which is His, to the glory of His name. Amen.



Stations of the Basel German Evangelical Mission Society  
IN SOUTH-WESTERN INDIA  
(Corrected up to 1st June 1879)

A. CANARA DISTRICT

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
<b>1. Mangalore</b>	Mr. G. Pfleiderer	Christanuja Watsa	1866	11. 14.
<i>Out-Stations</i>	Rev. J. Fr. A. Männer	Samuel Andrea	1867	46. 51.
Jeppoo, Bolma, Ravaneshwara, Hosa- durga.	Rev. F. Müller	Gabriel Almanda	1871	53. 54.
	Rev. B. Graeter	Joseph Bhagyan	1873	55. 56.
	Rev. S. Gundert	Gabriel Hermon	1873	58. 59.
	Rev. W. Sikemeier	Gerson Soans	1879	64. 66.
	Mr. G. Hirner	—		67. 69.
	Mr. C. Hüttinger	Israel Aaron	1856	72. 73.
	Mr. R. Hauri	(temporarily)		
	Rev. E. Härlin			
	Mr. J. Baumann			
	Rev. M. Hoch			
	Mr. H. Altenmüller			
	Mr. J. Krapf			
	Mr. E. Richter			
<b>2. Mulky</b>	Rev. P. Ott	Rev. Sébast. Furtado	1866	12. 14.
<i>Out-Stations</i>	Rev. J. Hermelink	Abraham Hery	1867	49. 58.
Kadike, Ulya; Santur, Alankara, Pa- dubidri, Kanankara, Kolichur, Kutyar, Ka- latur, Tuledu, Irnada- di; Uchila, Mullur, Yermalu; Padur, Mal- lar, Perur; Munduru, Kodetur.		Mark Salis	1867	66.
		Israel Eliezer	1871	
		Johann Ph. Salins	1863	
		Joseph Védamuttu	1878	

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
<b>3. Udapy</b> <i>Out-Stations</i> Nidambur, Bailur, Korangradi, Malapu, Udyavara; Shirva, Bolle, Kattingeri, Ninjur, Kudigrama, Palli, Kavudur; Gudle, Cap, Mundodi; Kattapadi, Koppala; Madamball, Kurkal, Kalanja; Kalyanapur, Upapur, Bolmar, Tottam.	Rev. G. Ritter Rev. J. A. Brasche Rev. G. A. Ziegler	Rev. Diégo Fernandez Rev. Daniel Aaron Rev. Charles Gojar Eliezer Paul Daniel Andrea Josias Aarons Christian Karkada George Peter Albert Bangera Nathan Suchitta Benjamin Ananda	1872 1872 1878 1866 1867 1873 1878 1879 1879 1874 1877	12. 13. 15. 49. 53. 58. 66. 67.
<b>4. Karkal</b> <i>Out-Stations</i> Sanur, Mudar, Nandolige, Hekkateka.	Rev. R. Hartmann	Obed Sumitra	1874	12. 14. 58.
<b>5. Kundapur (Basarur)</b>	Rev. J. Hafner	Bethuel Soans Satyarthi Venkatarao	1873 1879	17. 43. 60.
<b>6. Honore</b> <i>Out-Station</i> Karwar.	Rev. W. Nübling Rev. L. Gengnagel	Rev. Jacob Kamsika Samuel Bunyan Henry Robert	1878 1869 1870	17. 57. 66. 13. (
<b>7. Mercara</b>	Rev. J. F. Veil Mr. J. Veil	Benjamin Ponon	1872	17. 63. 78.
<b>8. Anandapur (near Ammati, Coorg)</b> <i>Out-Station</i> Attolimani.	Rev. H. A. Kaundinya Rev. C. G. Eble			41. 51.

## B. SOUTHERN MAHRATTA DISTRICT

<b>9. Dharwar</b> <i>Out-Station</i> Jodhalli.	Rev. F. Ziegler Rev. C. D. Warth Mrs. Weigle	Manuel Furtado	1876	20. 23. 27. 43. 48. 55. 64.
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Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
<b>10. Hubly</b> <i>Out-Stations</i> Unakallu, Hebsur.	Rev. J. Mack Rev. G. Grossmann Rev. R. Schenkel Rev. J. Knausenberger	Salomo Bhaskar Jeremias Sonna	1858 1874	22. 23. 27. 43. 48. 51. 54. 55.
<b>II. Bettigerry</b> (near Gadag) <i>Out-Station</i> Shagoti.	Rev. J. J. Thumm Rev. N. Hübner	Jared Soans Nahasson Vira	1877 1877	22. 23. 31. 44. 47. 48. 50. 66.
<b>12. Guledgud</b> (near Bagaleot) <i>Out-Stations</i> Kardenhalli, Kor- denhalli, Ladagundi, Nagarhalli, Asangi, Padinakatte, Allur, Mullur, Budikal; Mushigery, Halkurki, Madikatte, Kabbal- gery, Karadegudda, Hanamasagare, Hala- geri.	Rev. W. Roth Rev. J. Welsch Mr. A. Burkhardt	Lot Hery Salomo Devada	1868 1874	16. 22. 23. 24. 36. 44. 47. 48. 64.

### C. MALABAR DISTRICT

<b>13. Cannanore</b> <i>Out-Stations</i> Chowa, Taliparambu, Chirakal, Manantod- dy.	Rev. K. A. E. Diez Rev. L. G. Hanhart Rev. J. Lauffer Mr. W. P. Schöenthal Mr. J. Weissmann	Rev. Abraham Mulil Charles Stocking Abraham Chatayappen Jacob Chammanchery Cornelius Hutten Joseph Taddai Charles Hermon Jacob Kumaren Abraham Arangaden	1876 1851 1855 1861 1867 1871 1879 1863 1870	11. 17. 47. 54. 73.
<b>14. Tellicherry</b> <i>Out-Station</i> Ancharkandy	Rev. W. Schmolck Rev. E. Liebendorfer Rev. J. Frohnmeier	Rev. Paul Chandren Gabriel Pirachen Paul Sneham Stephan Chandren Timotheus Parakandy Joseph Mandody	1867 1850 1861 1867 1869 1872	11. 17. 46. 50. 58. 64. 65. 66. 67. 73.

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
15. Chombala <i>Out-Stations</i> Muverattu, Kandap- penkundu.	Rev. S. Walter Rev. C. W. Linder	Matthai Kunyan Jacob Heber Ezra Arunajalam Peter Arnon John Puthenvidu	1843 1849 1855 1879 1870	18. 58. 59. 65. 66. 73.
16. Calicut <i>Out-Stations</i> Coilandy, Beypore, Vytherry.	Rev. J. Knobloch Mr. F. Matthissen Mr. C. Feuchter Mr. J. S. K. Ostermeier Mr. C. Pfeiderer Mr. E. G. Halbrock Mr. G. Benner Rev. J. G. Kühnle Mrs. Schoch Miss Kocherhans	Rev. Joseph Jacobi Paul Chittayagam William Davis Jona Padiath Isaac Laban Chrysost Parambattuk. Joseph Mirandez	1868 1850 1861 1868 1871 1870 1872	11. 19. 22. 23. 43. 44. 49. 54. 63. 65. 66. 73.
17. Codacal <i>Out-Stations</i> Paraperi, Malapu- ram, Ponnany.	Rev. A. Wagner	Mattu Peter David Teikandy Antony Veliattingara	1850 1866 1871	20. 23. 24. 43. 46. 66. 73.
18. Palghaut <i>Out-Stations</i> Kannani, Panayur- Attikodu, Kinanur, Wadakanchery, Ka- ruvapara.	Rev. A. Ruhland	T. Cochran Wengalan Tobias Chembankodan Johanan Zechariah Nathanael Arukanden Abel Kattuparamben	1850 1867 1868 1877 1863	20. 24. 51. 58. 62. 64.

## D. NILGIRI DISTRICT

19. Kality <i>Out-Station</i> Nerkambe.	Rev. W. Stokes Rev. J. Layer Rev. M. Mieg Rev. W. Lütze Coonoor	Silas Shanta	1874	20. 24. 41. 54. 63.
20. Kotagiri	Rev. J. A. Bührer	Jacob Kanaka	1868	41. 42. 63. 65.

## Expenditure of the Mission

During the year 1878

		Rs.	As.	P.
19.	Personal Expenditure . . . . .	76,734	1	6
23.	Journeys and Home-passages . . . . .	22,377	5	7
44.	Munshis . . . . .	1,112	10	0
54.	Deacons, Catechists and Evangelists . . . . .	19,648	4	0
65.	Postages . . . . .	1,162	7	4
78.	Libraries . . . . .	439	3	1
23.	Church Expenses . . . . .	316	2	6
43.	Medical Expenses . . . . .	901	9	9
66.	Schools, English and Vernacular . . . . .	16,184	11	10
24.	Orphanages, Boys and Girls . . . . .	25,997	0	8
58.	Catechists' and Preparandi Schools . . . . .	9,527	14	6
66.	Buildings, Repairs and Rents . . . . .	12,049	14	2
24.	Purchases and Off Payments . . . . .	3,942	1	2
58.	Taxes and Agricultural Outlays . . . . .	1,548	7	0
66.	Industrial . . . . .	3,180	0	0
24.	Printing and Tracts . . . . .	7,073	9	0
54.	Furniture . . . . .	1,502	8	3
42.	Administration . . . . .	2,513	8	7
24.	<i>Total Rs.</i>	<i>206,211</i>	<i>6</i>	<i>11</i>

E. & O. E.

Mangalore, 31st December 1878.

*G. Pfleiderer.*

## SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1878.

	Rs.	As.	P.
<b>AT MANGALORE</b>			
H. S. Thomas Esq.	728	2	0
Mrs. Knott, Bangalore, through D. Eppinger Esq.	5	0	0
M. R. Scott Monerieff Esq., Calcutta	10	0	0
Major C. M. Hailes	30	0	0
Rev. J. Blaich	49	2	0
Missions-Verein Zürich	0	10	10
Brig. Genl. H. H. O'Connell	100	0	0
Dr. H. Gundert, Calw	50	0	0
Dr. J. Sperschneider	83	3	5
Rev. F. Schurr, Krishnuggar	7	13	4
<i>Collected by J. Neuberg Esq., Bombay.</i>			
C. Banks Esq.	10	0	0
H. Conder Esq.	25	0	0
P. Pachiri Esq.	10	0	0
F. L. L.	5	0	0
James Kingsmill Esq.	10	0	0
J. Brandenburg Esq.	10	0	0
W. Blackhall Esq.	20	0	0
E. Miller Esq.	5	0	0
C. W. Pack Esq.	5	0	0
John Vitters Esq.	5	0	0
F. Rowland Esq.	10	0	0
C. P. Cooper Esq.	10	0	0
James Bapty Esq.	10	0	0
F. Graham Esq.	5	0	0
E. Bornemann Esq.	10	0	0
W. Simpson Esq.	5	0	0
J. Neuberg Esq.	25	0	0

	Rs.	As.	P.
<i>Through the Rev. A. Maenner.</i>			
J. W. Best Esq.	120	0	0
Col. R. S. Couchman	40	0	0
J. E. Boyd Esq.	50	0	0
Major Q. S. A. Jamieson	40	0	0
Major H. Smalley	35	0	0
Col. A. B. Marsack	15	0	0
<b>AT HONORE AND KARWAR</b>			
Messrs. Arbuthnot & Co.	20	0	0
R. A. Macdonald Esq.	105	0	0
A. Spense Esq.	60	0	0
J. Ingle Esq.	5	0	0
H. W. Scott Esq.	14	0	0
R. Oliver Esq.	6	0	0
H. Kennedy Esq.	6	0	0
<b>AT MERCARA</b>			
Col. H. J. Thomson	45	0	0
Col. T. W. A. Robson	8	0	0
Col. H. G. Puckle	54	0	0
Rev. Dr. J. Mackee	6	0	0
Rev. G. Richter	24	0	0
Norman Stewart Esq.	10	0	0
G. K. Martin Esq.	10	0	0
H. Corkery Esq.	16	0	0
C. Soobiah Esq.	24	0	0
Mr. A. Brockman	14	0	0
W. Wright Esq.	24	0	0
E. Meynell Esq.	8	0	0
W. Scobi Esq.	25	0	0

	Rs.	As.	P.		Rs.	As.	P.
B. Dickinson Esq.	8	0	0	Major Gabbet	24	0	0
Capt. G. Godfrey	3	0	0	Major Burnett	4	0	0
Mr. B. D'Souza	5	0	0	Capt. Davies	2	0	0
AT DHARWAR				Capt. Hutchins	21	0	0
Col. Hogg	10	0	0	Capt. Douglas	10	0	0
W. Sandwith Esq.	10	0	0	Capt. Mac. Laughlin	60	0	0
Dr. C. A. Sylvester	4	0	0	Capt. G. C. Bayley	6	0	0
Col. J. A. Greig	5	0	0	Lt. A. W. Fair	12	0	0
W. H. Scott Esq.	6	0	9	Sergeant W. Rainford	6	0	0
W. M. Fletcher Esq.	5	0	0	Prince J. W. Mowny Lat	1	0	0
C. Wiltshire Esq.	7	0	0	John Rees Esq.	6	0	0
Lt. Col. Reid	5	0	0	Mrs. Gee	8	0	0
E. Boyers Esq.	3	0	0	G. W. Goudin Esq.	1	0	0
W. Robertson Esq.	10	0	0	F. W. D. Lynsdale Esq.	3	0	0
E. Mac'Callum Esq.	5	0	0	S. M. W.	12	0	0
W. Lister Esq.	5	0	0	G. W.	2	0	0
C. E. Anding Esq.	9	0	0	A Friend	1	0	0
J. Dracup Esq.	5	0	0	<i>For Lighting of the Chapel:</i>			
W. Inkes Esq.	6	0	0	Friends and Brethren of H. M's.			
K. Laxton Esq.	11	0	0	48th Regiment for 1877			
M. Thompson Esq.	2	0	0	20 0 0			
AT HUBLY				Capt. Mc.Laughlin			
Steph. Stephens Esq.	5	0	0	24 12 0			
H. W. Corke Esq.	5	0	0	Mrs. Fan			
C. H. Mein Esq.	25	0	0	7 0 0			
G. W. Brunnell Esq.	1	0	0	Brethren of H. M's. 48th Regt.			
AT BETTIGERRY				38 6 0			
Mr. E. C. Rich	10	0	0	AT TELLICHERRY			
AT GULEDGUD				J. Reid Esq.			
N. Kennedy Esq.	10	0	0	80 0 0			
J. Molecey Esq.	10	0	0	D. Buick Esq.			
AT CANNANORE				50 0 0			
Brig. Genl. L. G. Cadell	18	0	0	A. Gover Esq.			
Brig. Genl. Burton	9	0	0	30 0 0			
Col. White	24	0	0	Mrs. King, Bangalore			
Col. Walton	12	0	0	5 0 0			
AT CALICUT				Miss King			
Dr. Sperschneider at				10 0 0			
Trevandrum				Dr. Sperschneider at			
W. Logan Esq.				59 15 5			
H. Wigram Esq.				W. Logan Esq.			
W. C. Darling Esq.				220 0 0			
Mrs. Gantz S. W.				H. Wigram Esq.			
W. H. Roberts Esq. M. D.				195 0 0			
G. Henke Esq.				W. C. Darling Esq.			
48 0 0				55 0 0			

	Rs. As. P.		Rs. As. P.
W. Henke Esq.	23 0 0	E. S. Crowdell Esq.	25 0 0
O. Eckelmann Esq.	26 0 0	Mrs. McLeish	5 0 0
Herbert Arbuthnot Esq.	9 4 0	Mr. Zacharias, Planter	2 0 0
V. A. Brodie Esq.	11 0 0	Mr. Mascarine	1 0 0
J. C. Winscam Esq.	9 0 0	Mrs. G. Brown	1 0 0
G. Madden Esq.	16 0 0	Mrs. Atkins	1 0 0
AT PALGAUT			
E. Y. Sewell Esq.	10 0 0	Mrs. and Miss Schmid	5 0 0
N. Y. Underwood Esq.	25 0 0	Mr. G. Dawson	2 0 0
Sir William Robinson	100 0 0	Mrs. Gordon	20 0 0
T. C. Elsworthy Esq.	10 0 0	H. Williams Esq.	2 0 0
J. Grimes Esq.	9 0 0	G. G. Hereford Esq.	3 0 0
Mrs. G. S. Dupen	8 0 0	Mrs. Bird	2 0 0
H. D. Robinson Esq.	6 0 0	Mr. Mark Philip	3 0 0
W. H. Stables Esq.	9 0 0	C. Yoder Esq.	5 0 0
W. E. Gay Esq.	6 0 0	M. W.	3 0 0
H. M. Hall Esq.	5 0 0	M. M. Hill Esq.	5 0 0
Col. E. Dance, R. A.	5 0 0	A. A.	0 8 0
E. H.	3 0 0	Mrs. Pace	5 0 0
J. F.	2 0 0	A Friend's mite	2 0 0
L. Garthwaite Esq.	10 0 0	A Friend	1 0 0
W. G. L. Cotton Esq.	10 0 0	Mrs. Gray	10 0 0
AT KAITY			
Th. Onslow Esq.	30 0 0	Miss Clarke	1 0 0
Mrs. S. M. Breeks	50 0 0	J. E.	1 0 0
Mrs. Onslow	30 0 0	A Friend	2 0 0
G. Higgens Esq.	5 0 0	Mr. Potter	1 0 0
Mrs. Sinclair	10 0 0	Mrs. Janes	5 0 0
His Grace the Duke of		Mrs. Hutchison	1 10 0
Buckingham & Chandos,		Major J. Morant	10 0 0
Governor of Madras	20 0 0	J. Hodges Esq.	10 0 0
Major Hobart	10 0 0	Th. Stanes Esq.	50 0 0
M. W. Webb Esq.	2 0 0	W. E. Schmidt Esq.	5 0 0
Mrs. Brown	1 0 0	Miss Darling	1 10 0
H. Simon Esq.	5 0 0	Col. Dance	1 14 0
M. Mullaly Esq.	15 0 0	Mrs. Lane	0 8 0
F. S. Mullaly Esq.	5 0 0	AT KOTAGIRI	
F. Bell Esq.	5 0 0	P. J.	10 0 0
		E. C. Brace Esq.	12 0 0
		A. Knipe Esq.	12 0 0
		E. M. G.	1 0 0
		A Friend	20 0 0

	Rs.	As.	P.	Rs.	As.	P.
R. S.	5	0	0	Mrs. D. Cockburn, Mission		
Mr. R. Ryall	10	0	0	Box	29	0
Mr. A. Ryall	20	0	0	Mrs. Strange	9	0
E. S. M.	5	0	0	Mrs. Hitchcock	3	0
D. Cockburn Esq.	25	0	0			

Donations from Members of the Congregations  
and other Native Friends

Mangalore: Balmattha			Mr. Timothy Davaley	1	0	0
Brotherly Association	32	0	Mr. Ananda Tatpati	1	0	0
Mr. Lucas Joshua	6	0	Bettigerry: Mr. Honnirappa	10	0	0
Mr. Thomas Pearl	6	0	Guledgud: N. N.	1	0	0
N. D.	0	2	Orphanage Boys (produce of a garden)	3	1	0
Santi Choir	16	1	Cannanore: Workmen and Women of the Weaving Establishment	62	9	8
Mulky: From 2 Members of the Congreg. Utchila	2	0	Sundry Gifts	4	8	1
Chr. in S.	0	8	From a Saving Box	0	14	7
Orphanage's Mission Box	0	9	Chombala:			
Fasting Box of the Girls	15	0	Mr. Joshua Matthew	10	0	0
Udapy: Through Rev. Diego			Mr. Silas Padiath	0	8	0
Fernandez, Shirva	5	5	Mr. Micha Mackadan	0	8	0
Mr. Th. De'Lang, Malpe	5	0	Calicut: P. O. Pothan Esq.	52	0	0
Middle School Pie			Mr. M. H. Joshua, Penang	20	0	0
Collections	10	2	Mr. Paul Jesudasen	1	2	0
A Member of the Congreg.	0	3	Palghaut: Congregation	5	0	0
Boys' New Year's Singing	4	0	Out-Station	3	0	0
Orphanage Boys' Pie			Mr. Tobia Zacharias, Head Master	5	0	0
Collections	3	7	Kotagiri:			
Anandapnr: Mr. David Kore	24	0	Mr. Pragasam, Writer	4	0	0
Mr. Phil. Anthony	24	0	Mr. Samuel, Schoolmaster	25	0	0
Dharwar:			Mr. Daniel, Carpenter	8	0	0
From the Congregation	3	0	Mr. J. Kanaka, Catechist	1	8	0
Hubly: Pakirappa Maidratee	20	0				
2 Members of the Congreg.	0	6				
Mr. Chr. Chinnappa	3	0				
Orphanage Boys	3	8				

Subscriptions and Donations for Schools, Orphanages  
and Famine-Orphans

MANGALORE		Rs. As. P.
General Colin Mackenzie for famine-orphans		100 0 0
<i>Through the Rev. S. Gundert</i>		
Collected by Major General G. S. Dobbie		
Miss E. Cole	£ 5 0 0	
Miss Powell	" 3 0 0	
Miss Bund	" 0 10 0	
Lady Pollock	" 1 0 0	
Miss Scott	" 0 10 0	
Anonymous	" 0 5 0	
Mr. W. Griffiths	" 0 2 6	
Mrs. Lester	" 2 0 0	
Q. S. A. J.	" 0 3 3	
Mrs. English	" 1 0 0	
A Friend	" 1 0 0	
Miss Cockson	" 0 10 0	
Col. M. Rowlandson	" 3 3 0	
Lady Henry Moore	" 1 0 0	
Lionel Cole Esq., R. E.	" 0 10 0	
Collected at a Drawingroom Meeting at Mrs. Ross, Hoddesdon, Col. Halliday in Chair	" 19 4 9	
Mrs. Halstead	" 1 0 0	
Mrs. Pember	" 1 0 0	
Mrs. Halliday	" 1 0 0	
N. N.	" 5 10 0	
<i>Total</i> £ 47 8 6		

ANANDAPUR

From Basel	4 7 1
Mercara Relief Camp Balance	3 4 0
Hon. Secr. Merc. Rel. Camp	276 0 0
Hon. Secr. " " "	" " "
Building Grant.	950 0 0

DHARWAR		Rs. As. P.
Young Ladies' Association, Basel		71 13 11
<i>Through J. Elphinston Esq. for the South Mahratta Orphanages.</i>		
J. Elphinston Esq.		793 8 0
T. B., Collector of Belgaum		200 0 0
A. H. Spry Esq., Kaladgi		105 0 0
C. F. Shaw Esq., Belgaum		100 0 0
L. Reid Esq.,	" 90 0 0	
Col. D. Thomson		70 0 0
Dr. G. C. Bell		50 0 0
A. Grey Esq., Belgaum		50 0 0
G. R. Middleton Esq., "		50 0 0
Capt. Hay		48 0 0
W. Sandwith Esq.		30 0 0
J. W. Charles Esq.		30 0 0
W. S. Price Esq.		30 0 0
J. Dracup Esq.		27 0 0
J. W. Richard Esq.		25 0 0
R. C. Beynon Esq.		25 0 0
H. F. Silcode Esq., Kaladgi		20 0 0
Col. Hogg		20 0 0
F. D. Campbell Esq. c. E., Kaladgi		15 0 0
Lt. Col. Read		10 0 0
E. Bayers Esq.		10 0 0
C. E. Anding Esq.		10 0 0
W. J. Lister Esq.		10 0 0
Capt. Ward		10 0 0
Lieut. Candy, Belgaum		10 0 0
J. Richardson Esq., "		10 0 0
A. C. Young Esq.		10 0 0
Rev. E. Le'Mare, Belgaum		10 0 0
Col. Heathcote		6 0 0
M. V. C., Belgaum		5 0 0
F. C. Cymonds Esq.		5 0 0

	Rs. As. P.	Rs. As. P.
Capt. Browne	5 0 0	BETTIGERRY
I. H. C. Dunsterville Esq.	5 0 0	P. Crystall Esq. 36 0 0
W. H. Scott Esq.	5 1 9	
W. B. Rix Esq.	5 0 0	GULEDGUD
K. Laxton Esq.	4 0 0	<i>Through the Rev. B. Graeter.</i>
M. Thompson Esq.	4 0 0	Sundry Friends towards the
W. Inkes Esq.	4 0 0	Orphanage 367 5 0
M. H. Brookes Esq.	3 0 0	
HUBLEY		
<i>For the Orphanages</i>		
Rev. E. Le'Mare, Belgaum	500 0 0	Mrs. Glasson, in England 20 0 0
Steph. Stephans Esq.	5 0 0	Mrs. Ferguson, Nellanpoor 20 0 0
C. H. Mein Esq.	50 0 0	
— Waddington Esq.	45 0 0	KAITY
The Bombay Anna-Fund	66 0 0	Rev. J. W. Legate 20 0 0
Gurusidda Virabassappa Esq.	10 0 0	Lord Bishop of Madras 50 0 0
		Mrs. Hayne for the Orphanage 20 0 0
<i>For the Old Hubly School</i>		
Steph. Stephans Esq.	3 0 0	F. Bell Esq. 25 0 0
G. W. Brunnell Esq.	1 0 0	Famine-relief Fund Committee, Madras 399 14 7

### Further Donations for Famine-Orphans

<i>Through the Rev. B. Graeter</i>		
Mrs. B.	310 0 0	Brig. General H. H. O'Connell 50 0 0
Miss Maynard for Famine-relief	£ 5 0 0	Mrs. Brown 10 0 0
<i>Acknowledged by Rev. W. Lütte in 1878</i>		A widow lady 10 0 0
Thro' Mr. Bösinger for Mushtagery, Some Friends	150 0 0	Rev. Drake, Baptist Mission 5 0 0
		Through Th. Stanes Esq., Coonoor 104 12 3

### Donations for the Sickhouse at Mangalore

<i>Acknowledged by the Rev. E. Härlin</i>		
W. H. Comyn Esq.	100 0 0	Dr. R. Dempster 15 0 0
Col. R. S. Couchman	80 0 0	Mr. L. Joshua 12 0 0
J. W. Best Esq.	60 0 0	J. E. E. A. Boyd Esq. 10 0 0
Major H. Smalley	35 0 0	Col. A. B. Marsack 6 0 0
J. Ball Esq.	22 0 0	J. P. Davidson Esq. 6 0 0
Major Q. S. A. Jamieson	16 0 0	Mr Th. Pearl 6 0 0
		Major C. J. Moore 5 0 0

	Rs.	As.	P.		Rs.	As.	P.
Lt. Col. W. Rowlandson	2	0	0	Mrs. Hart	1	0	0
W. Cherry Esq.	1	14	6	Mr. W. Caroll	1	0	0
R.	1	0	0	<i>Through the Rev. A. Männer</i>			
Mrs. Smith	1	0	0	From Mulky Orphanage	4	0	0

## Grants in Aid

MANGALORE	Brahmin Girls' School	.	.	.	35	12	0
	Parochial Schools	.	.	.	43	6	0
MULKY	Girls' Boarding School	.	.	.	172	12	0
	Boys' School	.	.	.	18	4	0
	Utchila Parochial School	.	.	.	39	4	0
	Santur do.	.	.	.	12	8	0
	Kutyar do.	.	.	.	6	8	0
	Padur do.	.	.	.	38	12	0
UDAPY	Middle School	.	.	.	98	8	0
	Boys' Boarding School	.	.	.	126	4	0
	Parechial School	.	.	.	40	0	0
DHARWAR	Anglo-Vernacular School, for 1877 to 1878				417	0	0
	for 1878 to 1879				417	0	0
	Vernacular School, for 1877-1878	.	.	.	79	0	0
	for 1878-1879	.	.	.	79	0	0
HUBLY	Boys' Boarding School	.	.	.	113	8	0
	Old Hubly School	.	.	.	120	8	0
	Girls' School	.	.	.	79	0	0
BETTIGERRY	Girls' Boarding School	.	.	.	52	8	0
	Boys' Parochial School	.	.	.	30	0	0
GULEDGUD	Girls' Parochial School	.	.	.	37	0	0
	Koshtapete School	.	.	.	100	0	0
CANNANORE	Parochial School	.	.	.	189	4	0
	Chowa Parochial School	.	.	.	92	2	0
	Muliyil School	.	.	.	68	8	0
TELlicherry	Orphanage	.	.	.	146	8	0
	Middle School	.	.	.	45	0	0
	Parochial Town School	.	.	.	23	10	0
	School in the Fisher Village	.	.	.	63	8	0
CHOMBALA	Girls' Orphanage	.	.	.	308	12	0
CALICUT	Anglo-Vernacular School	.	.	.	1051	0	9
	Puttiangady School	.	.	.	50	0	0
	Town Girls' School	.	.	.	33	1	0

			Rs.	As.	P.
PALGHAUT	Kannany School, for 1877 . . . . .		46	8	0
	Anglo-Vernacular School, for 1878 . . . . .		104	2	6
	Parochial School, for 1878 . . . . .		87	2	6
NILGIRIS	For all our Hill Schools . . . . .		240	0	0

Contributions of the Congregations ("Church Tax")

Mangalore . . . . .	225	15	1	Mercara . . . . .	13	6	8
Mulky . . . . .	41	8	0	Anandapur . . . . .	11	0	0
Utchila . . . . .	20	2	0	Dharwar . . . . .	11	10	0
Santur . . . . .	8	12	0	Hubly . . . . .	29	2	0
Kutyar . . . . .	11	13	0	Bettigerry . . . . .	19	9	0
Padur . . . . .	18	2	0	Shagoti . . . . .	2	1	0
Munderu . . . . .	10	0	0	Guledgud . . . . .	12	1	0
Udapy . . . . .	58	5	0	Kardenhalli . . . . .	1	8	0
Gudde . . . . .	20	4	0	Cannanore . . . . .	47	6	0
Shirva . . . . .	22	0	0	Chowa . . . . .	37	14	3
Kattupadi . . . . .	15	0	0	Taliparambu . . . . .	0	12	0
Kalyanapur . . . . .	6	0	0	Tellicherry . . . . .	55	5	9
Madambail . . . . .	7	0	0	Chombala . . . . .	40	12	0
Karkal . . . . .	6	0	0	Calicut . . . . .	156	0	9
Kundapur . . . . .	2	4	0	Codacal . . . . .	46	4	0
Honore . . . . .	4	0	0	Palghaut . . . . .	32	5	8
Karwar . . . . .	8	4	0	Kaity . . . . .	10	8	0

Donations towards the erection of a new Orphan  
Girls' School at Kotagiri

F. Cockburn Esq.	50	0	0	W. Deane Esq.	15	0	0
Th. W. Groves Esq.	40	0	0	J. G. Hill Esq.	75	0	0
W. C. Johnston Esq.	20	0	0	D. Cockburn Esq.	25	0	0
A. Verner Esq.	10	0	0	Genl. Vine	15	0	0
A. Woodhouse Esq.	10	0	0	J. Windle Esq.	5	0	0
E. C. Brace Esq.	10	0	0	Mrs. D'Cruse	4	0	0
P. Hawls Esq.	3	0	0	G. Stores Esq.	10	0	0
J. E. Adminstone Esq.	10	0	0	Mrs. Strange (Senior)	5	0	0
A. Knipe Esq.	10	0	0	Mrs. Strange (Junior)	3	0	0
M. Thomas Esq.	3	0	0	Miss Cockburn	50	0	0
Rev. C. Cooper	10	0	0	A Friend	10	0	0
Rob. Ryall Esq.	10	0	0				

## Donations towards the extention of the Orphanage at Hubly

	Rs. As. P.	Messrs. James Middleness & Co., Edinburgh £ 1 1 0
H. W. Scott Esq.	20 0 0	
R. Mügge Esq.	20 0 0	Mr. P. Stevenson, " 0 5 0
Mrs. Guthree	5 0 0	Mr. W. Shearer, "
Capt. C. Hay	10 0 0	Rochampton, " 0 10 0

## Donations towards the new Church Building in Guledgud

	Rs. As. P.
R. E. Candy Esq. c. s., Ahmednuggur	50 0 0
Th. Bosanquet Esq., Belgaum	100 0 0
Chr. Shaw Esq., "	100 0 0
Schoolmaster Abraham	5 0 0
Schoolmaster Sal. Dshaliki	1 0 0

Donations and Grants towards the Building of the  
Orphanage at Anandapur

Dr. H. Mögling, at Esslingen	55 0 9
Honorary Secretary, Coorg Relief Camp Committee	201 9 0
Secretary, Mysore Famine Relief Committee	600 0 0

For Educating Protestant Children  
of the 34th Regiment at Mangalore in the Mission Boarding Schools

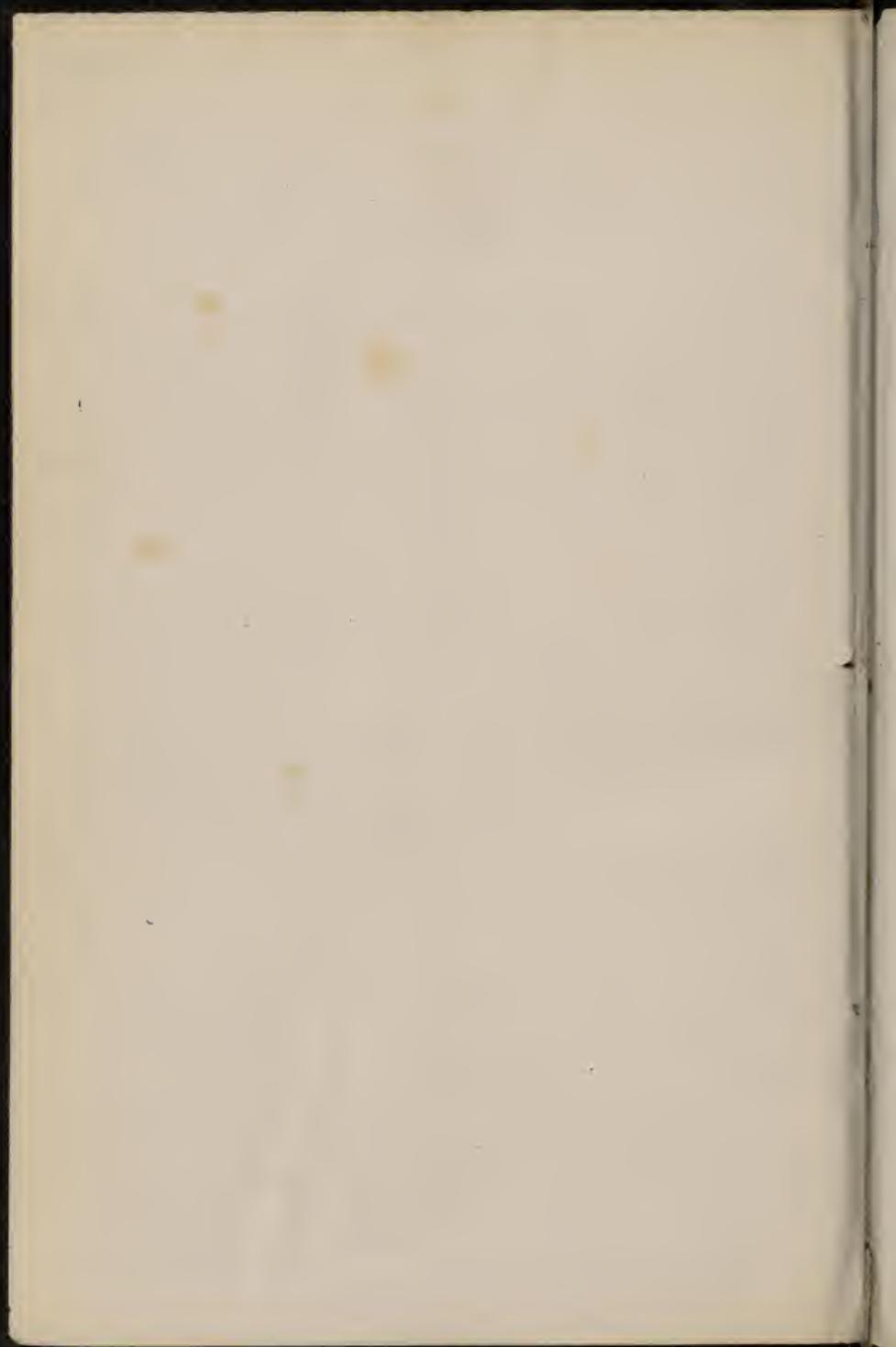
	Through the Rev. W. Sikemeier	Rs. As. P.
Col. R. S. Couchman	24 0 0	
Col. A. B. Marsack	6 0 0	
Major Q. A. S. Jemieson	40 0 0	
Major H. Smalley	5 0 0	
Mrs. Dempster	13 0 0	
J. Moss Esq.	10 0 0	

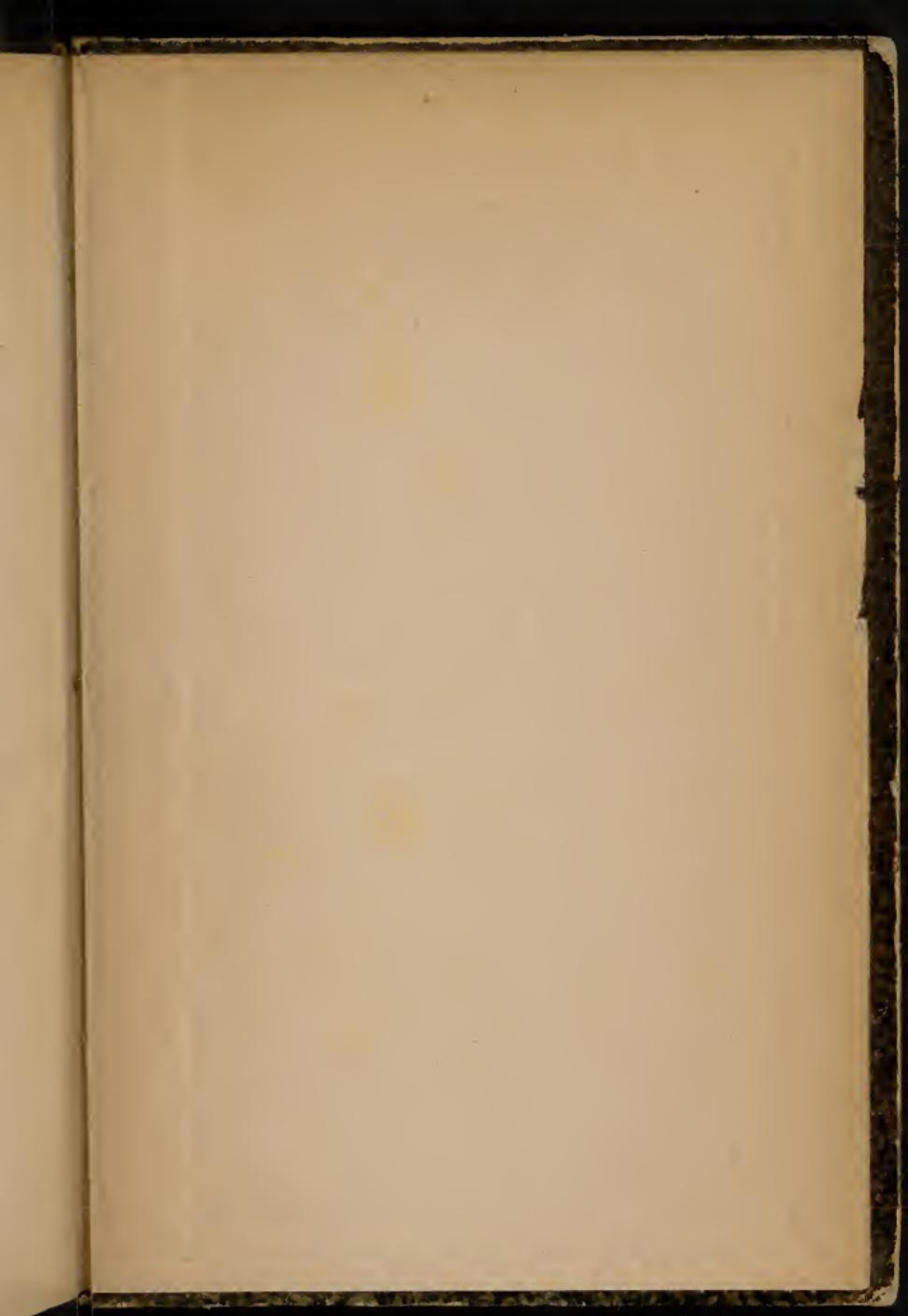
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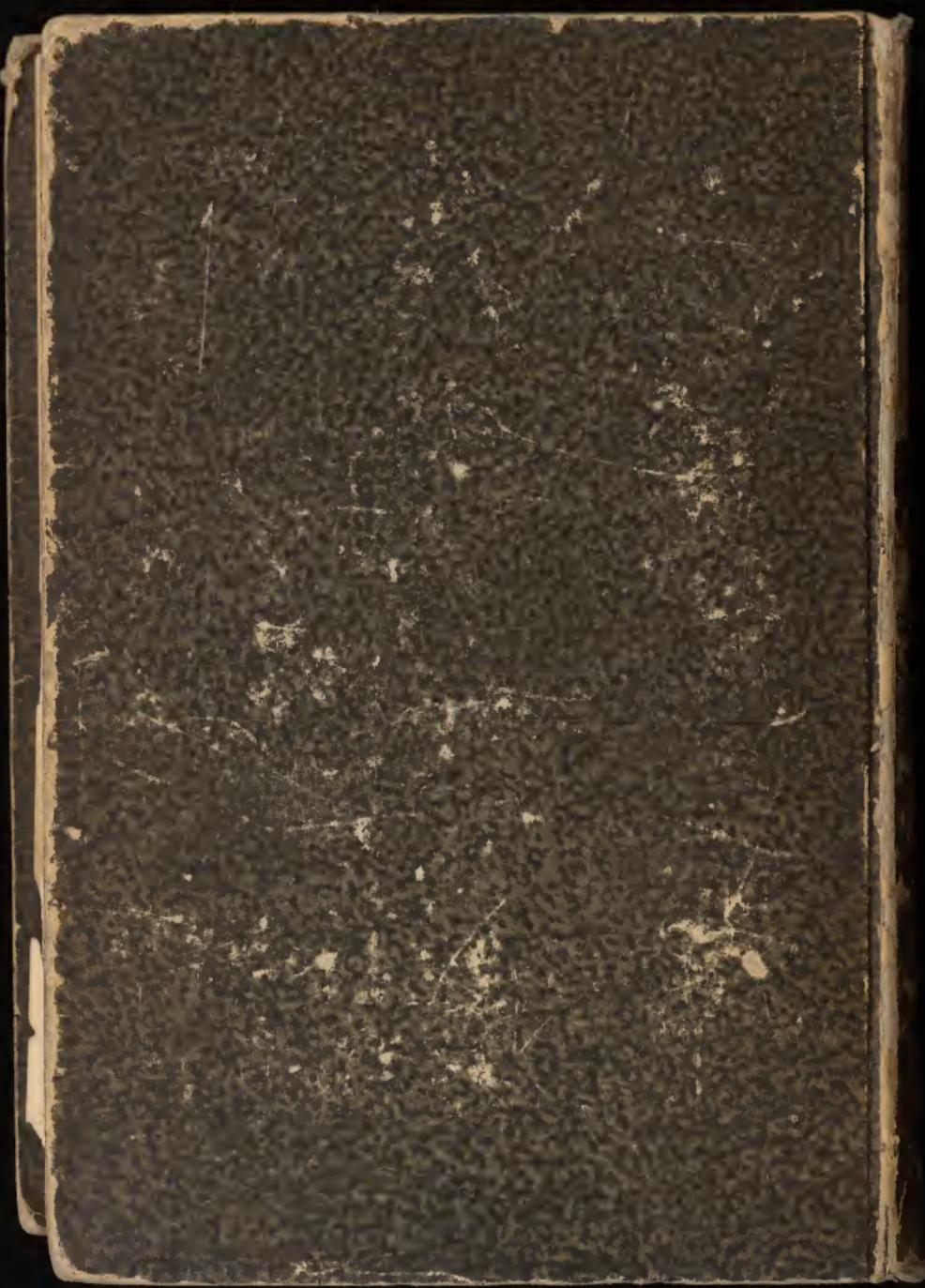
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REPORT  
OF THE  
Basel German Evangelical  
MISSIONARY SOCIETY

FOR  
1878

THIRTY-NINTH REPORT  
OF THE BASEL GERMAN EVANGELICAL MISSION  
IN SOUTH-WESTERN INDIA

MANGALORE  
PRINTED AT THE BASEL MISSION PRESS  
1879

